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Family *Indoeuropean*

Sub-Family *Teutonic*

Branch *West*

Group *Low insular*

Language *English*

Dialect

Locality

Contents *New Testament Scriptures in order*

Version *1st Edition*
they were 1st written.

Translator *Charles Hebert*

Published by *Oxford University Press*

Place *London*

Date *1882*

Accession No. *3395*

Accession Date *Oct. 15, 1951*

Price *2/9*

1.50

AS
1882

NEW TESTAMENT SCRIPTURES

The Holy Scriptures—in which even the order of the words is a mystery.

Jerome to Pammachius, vol. ii, p. 246, Frankfort.

THE *MacKenzie*
NEW TESTAMENT SCRIPTURES

IN THE ORDER IN WHICH THEY WERE WRITTEN :

A VERY CLOSE TRANSLATION FROM THE GREEK
TEXT OF 1611, WITH BRIEF EXPLANATIONS.

The First Portion :

THE SIX PRIMARY EPISTLES,

TO

THESSALONICA, CORINTH, GALATIA, AND ROME,

A.D. 52—58.

BY THE

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London :

HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, 7 PATERNOSTER ROW;

SEELEY, JACKSON, AND HALLIDAY,

FLEET STREET.

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OXFORD:

Printed by E. Pickard Hall, M. A., and J. H. Stacy

PRINTERS TO THE UNIVERSITY.

THE BOOKS OF THE NEW TESTAMENT,

IN WHAT IS ASSUMED TO BE SOMETHING LIKE THE CHRONOLOGICAL ORDER IN WHICH THEY WERE WRITTEN.

Part the First.

	A.D.
The two letters of St. Paul to the Thessalonian Church	52
The two letters of St. Paul to the Corinthian Churches	58
The letter to the Galatian Church	58
The letter to the Roman Church	58

Part the Second.

The Gospel according to St. Matthew	about 62
The Gospel according to St. Mark	after 62
The Gospel according to St. Luke	after 62

Part the Third.

The letter of St. James to the Twelve Tribes	he died 62
The letter of St. Paul to the Colossian Churches	63
The letter of St. Paul to Philemon	63
The letter of St. Paul to some Churches in and near Ephesus	63
The letter of St. Paul to the Philippian Church	63
The letter, probably of St. Paul, to the Hebrews	61-63
The Acts of the Apostles	61-63
The two letters of St. Peter to the dispersed Israelite Christians	63-67
The general letter of St. Jude	perhaps 63
The first letter of St. Paul to Timothy, Bishop at Ephesus	64
The letter of St. Paul to Titus, Bishop in Crete	64
The second letter of St. Paul to Timothy	68

Part the Fourth.

The Gospel of St. John	before 70
The general letter of St. John	about 70
The letter of St. John to a Christian lady	about 70
The letter of St. John to Gaius	about 70
The Revelation to St. John	about 94

PREFACE.

N.B.—Any one ignorant of Greek will find it quite easy to read this book by passing over the Greek words, and only attending to the English.

To read the Sacred Books in the order in which they were written puts us into the position of the early Church. For instance, it compels us to realise that the first inspired written account of the Lord's Supper (now known) was given by inspiration to Paul four years before the Gospels were penned. But, besides this, we can thus watch the first appearance of particular words, and trace their after-growth to a received meaning. For instance, the word "preaching the gospel" first appears in 1 Thess. iii. 6, respecting Timothy's "bringing to Paul glad tidings" of the Thessalonian Church. Both these facts are thrust aside and put out of sight if the books are read in the usual order. But, further, the whole tenor of Paul's writing is disturbed, when the earliest epistles, those to Thessalonica, are placed eighth and ninth, and that which was written sixth, that to the Romans, is placed first. The common arrangement has its advantages no doubt, but at least, it is very desirable to possess a New Testament of this present kind, to trace how expressions in one epistle led on to expressions in another.

But it will be replied, How can English readers have any share in these interesting enquiries, with translations in which one Greek word has been rendered by several different English words, and in some cases by two or three different English words in the same sentence?

The writer's object is to make this possible. Therefore in this translation, the use of one English word throughout for every Greek word is, as far as possible, maintained: and in cases where our language makes a change necessary, it is often mentioned in the brief notes at the foot of the page. In Bible classes such information has ever been received in the author's experience with the liveliest interest. But it is more pleasant to find it in one's own book for one's self. It is also very desirable to have as many words as possible so translated as to be much nearer to the original, than is the case even in the Revised Version, and so to furnish safer ground for reasoning out the true sense of the inspired word, and for escaping fanciful and wrong applications.

When the Revisers were appointed, they were perhaps wisely enjoined to make no changes that were not *absolutely necessary*. Perhaps some day a further revision may arrive, in which, without damage to good English, the exact force of the beautiful and expressive Greek words may be honoured by a nearer approximation than they have hitherto received.

But first must come a larger mastery and a full digest of the enormous treasure of evidence on the Greek text in MSS., Versions, Councils, and historical documents of all kinds. See Scrivener, McLellan, Birks, and the 'Quarterly Review,' October 1881 and January 1882. In the meantime I venture to adopt the Text of 1611, edited by the Syndics of the Cambridge University Press. Passing over therefore the objectionable changes proposed in consequence of leaning chiefly on two MSS. of the fourth century, I hasten to express my gratitude for the removal by the Revisers of many blots from the fair face of the Authorised Version. Every candid student rejoices in the sanction of the Revisers to many much-needed amendments. And certainly their ten years' toil has prepared the way for another revision, whenever we have obtained a true Greek text to translate.

A word on the inspiration of the Scriptures may well be

built upon the motto from Jerome. If that learned oracle of the Latin fathers teaches us to look for a Divine significance in the mere order of the words, how evidently would he inculcate our looking for a Divine meaning in the words themselves! only be it distinctly confessed, that the popular language of the Bible does not express all things with scientific logical accuracy.

As to the notes in this volume, they are essential in order to interpret the terms used in the translation; but they embrace also elucidations of various other questions that trouble the Christian student. Those that have felt these difficulties most can give the solutions that satisfy them best. These notes are in fact the outcome of above sixty years' study of the Greek New Testament; and they are respectfully presented to the minister, the teacher, and the reader of the Bible in private. The one thing to which the writer clings more and more is the letter of the Scripture, with its Divine Plenary Superintendence and with all its historic human peculiarities.

Of all the helpful suggestions of modern criticism, the most widely useful seems to him to be that which is involved in an argument of Meyer. He is objecting to a strange interpretation put on some words of St. Paul, and he says that so perfect a Greek scholar as St. Paul, if he had really meant that, would have perfectly known in what Greek terms he must express it. Every interpretation ought to be so tested—If that had been intended, what would have been the Greek for it?

No doubt the Greek of the other New Testament writers has less of the underlying power of classical allusions than St. Paul's; yet he is sometimes neglectful of grammatical accuracy. And the same may be said of other New Testament writers; but the least perfect of them uses a Greek language much superior to that in the Septuagint rendering of the Old Testament. Still it is very remarkable that in them all, and in the Septuagint also, though in a less degree,

there is very seldom a wrong or superfluous use of a preposition either in regimen of a noun or in composition.

All such details are of the highest interest, when it is remembered that such an authority as the Archbishop of York¹ has expressed his adhesion to the assertion that St. Matthew's Gospel, as well as all the rest, seems to have been originally written in the Greek tongue. For surely this proves how very extensively the Greek language prevailed in Christendom. In fact, in some points of view it may be regarded as having been current in a larger proportion of Christendom, as it was then, than its singularly similar successor, the English language, is in Christendom as it is now.

Dean Merivale with great beauty marks out how God by Greece prepared a language, and by Rome prepared a political prevalence of peace and justice, in which His word might have free course and be glorified.

¹ See the Archbishop's Preface to the Synoptic Gospels in the Speaker's Commentary, p. li, and Dr. Roberts' 'The Bible of Christ and His Apostles.' Cassell.

INTRODUCTION.

IT is to the great Dr. Bentley, Master of Trinity College, that we owe the drawing out, from its hiding-place in S. Jerome's letters, of the noble motto facing the title page, to which allusion has been made in the Preface.

It seems to merit a second and more express notice. For it breathes such a spirit of strong confidence in the plenary inspiration of the Holy Writings that it sounds like a trumpet in this semi-sceptical age. For if the very order of the words was influenced by the suggesting and guiding Spirit, surely (1) the choice of the words themselves was not wholly left to the mere wit and piety of the chosen writers; nor (2) were they left utterly alone in forming the ideas themselves. Therefore without driving the theory of inspiration to such an extreme as the mode of making citations from the Old Testament does not justify, it may well be boldly declared that, just as the strength of an arch depends on the soundness of the several bricks of which it was constructed, so revealed doctrine can only be argued out from the individual sentences and words of Holy Writ, as explained by the combined aid of grammar, logic, rhetoric, and history, and we may add, of philology. In these latter days we seem to be treading in the very footprints and allying ourselves among the disciples of that distinguished scholar and divine of the fourth and fifth centuries, S. Jerome of S. Saba, to whom all succeeding generations have owed so much, and whose only rival in Bible interpretation for the first five centuries was the marvellous Origen, worthily called Adamantius.

I have in due deference thought it worth while to give the *obiter dictum* of S. Jerome, to which I am drawing attention, together with as much context as is necessary for its being fully understood and rightly appreciated. As a geologist would say, it pleases me to exhibit this valuable fossil, *in situ ipso*.

From the letter of S. Jerome to Pammachius, II. Frankfort, 1684.

The heading to it is "On the best kind of translating," and it is in reply to a charge of Rufinus.

"I have thus far spoken, as if I had made some change from "the Epistle. And a mere rendering may have some fault "though it be not charged with it. But now, since the Epistle "teaches me that no change has been made from the sense, nor "anything added, nor any dogma made up, the saying applies, "'Yea, by their intelligence they destroy all understanding': "and while they would fain convict another of want of skill they "are betraying their own. For I not only confess, but I freely "profess, that, in translating Greek authors, with the single ex- "ception of *the Holy Scriptures, in which even the order of the "words is a mystery* [Absque sanctis scripturis, ubi et verborum "ordo mysterium est], I do not render them word by word [non "verbum e verbo], but express in the one the sense of the other "[sed sensum exprimere de sensu]."

N.B. The text, as it came to Bentley, was, "ubi et verborum ordo et mysterium est," which he instantly saw how to amend.

THE EPISTLES TO THE THESSALONIANS.

The two earliest of St. Paul's inspired letters were sent from Corinth, A.D. 52, to the Christians of Thessalonica, a town of Macedonia, so named from a victory of Philip. Its ancient name was Thermoë, on the Thermaic Gulf. It lay on the high road of trade from Dyrrachium, opposite to the east side of Italy, to the mouth of the Hebrus in Thrace and to Byzantium. It was a populous commercial town, second only to Philippi.

THE FIRST EPISTLE.

- 1 Paul and Silas and Timothy to the church of Thessalonians in
God (the) Father and (in) Jehovah Jesus Christ. Grace to you
and peace, from God our Father and (from) Jehovah Jesus Christ.
2 We are giving thanks to God always concerning you all, mak-
3 ing mention of you in our prayers, unceasingly remembering
the work of your faith, and the toil of your love, and the
patience of your hope of our Lord Jesus Christ before our
4 God and Father; knowing, brethren beloved by God, your elec-
5 tion. Because our Gospel did not become (a gospel) unto you in
word alone, but on the contrary also in power and in the Holy
Spirit, and in much abundance; as ye know what kind of men

There are no citations from the Old Testament in the Thessalonian Epistles.

§ 1. His sympathy.

1. **1.** Much has been said in favour of having but one name for each person all through our English Bible. **church**, properly 'assembly.' Only two terms in the Greek Test. are derived from *Kýrios*, Lord, viz. the Lord's Supper, 1 Cor. xi, and the Lord's day. Yet in most languages a word like 'church' finds place, but in some, as in the Welsh, it is a word borrowed from the N. T. term *ἐκκλησία*. **Jehovah**. The reverence of the Jews made them read Adonai, 'Lord' for 'Jehovah,' and the LXX translators put *Kýrios*; but surely we ought to restore 'Jehovah' to quotations from the O. T. which have 'Jehovah' in the Hebrew; and we may perhaps rightly sometimes so translate *Kýrios* without the article, as an act of reverence to the Lord Jesus.

3. **your**. English often requires the article to be translated as an adjective pronoun.

5. *γίνομαι*, when possible, is best rendered 'become,' even when it is necessary to supply the ellipse. **abundance**. See Col. ii. 2 'abundance of under-

6 we became to you on your account. And ye became imitaters
of us and of the Lord, having received the word in much afflic-
7 tion with joy of the Holy Spirit. So that ye became patterns
8 to all that believe in Macedonia and Achaia. For from you has
been sounded out the word of the Lord, not in Macedonia alone
and Achaia, but in every place also your faith towards God has
9 come forth, so that we have not need to say anything. For they
are themselves reporting concerning us, what kind of entrance
we had to you, and how ye turned to God from your idols to
10 serve a living and true God, and to await His Son out of the
Heavens whom He raised out of (the) dead, Jesus, Who is de-
livering us out of the wrath that is coming.

2 For yourselves know, brethren, our entrance to you, that it
2 has not become vain; but on the contrary, having previously
suffered and been ill-treated at Philippi, as ye know, we had
freedom of speech in our God to tell unto you the Gospel of God
3 in much striving. For our exhortation of you (was) not out of
4 deceit, nor out of uncleanness, nor in guile. But on the con-
trary, as we have been approved by God to have been entrusted

standing'; Heb. vi. 11 'abundance of hope'; and x. 22 'abundance of faith.'
See Grimm, N. T. Lexicon.

8. ἡ πρὸς τὸν Θεόν. Article omitted in English.

9. Great power in this rendering of the Revisers, 'a living and true God.'

10. The Greek preposition for *out of* has great force in these three cases in this
one verse. In these, his earliest extant epistles, Paul turns the thoughts of the
church to the expected coming of Christ, the first fulfilment of which came to
pass in the overthrow of Jerusalem eighteen years after.

2. 2. ill-treated. The root-word is insult, ὕβρις. This was the name of
wanton violence, which was a capital offence at Athens. Dem. in Meidiam.
freedom of speech, speech of a freeman and not of a slave; Eurip. Phoe-
nissae 394. ἀλλά, often much stronger than δέ. So taught the first Bishop
of Manchester, Dr. James Prince Lee, my special tutor in Greek.

3. exhortation, 'comfort' is the second sense. Bishop Hinds drew attention
to the Greek word for 'Paraclete'; (1) that it is a passive adj. 'one called to
our side,' either in God's court of justice, 1 John ii. 1 as 'advocate,' or in trials
of all kinds, John xiv. 16, 26; xv. 26, and xvi. 7; (2) that its general sense is
'Helper,' and 'Comforter' in particular. Three words in verse 3 mark the base
aims common in teachers of philosophy. See also v. 5. The prepositions *out of*
and *in* should be distinguished. deceit, πλάνη, is error in doctrine or in
practice; so also the verb. The best English word is 'lead astray.'

with the Gospel, so we are speaking, not as pleasing men, but
 5 God, that proveth our hearts. For neither did we ever become
 (speakers) in words of flattery, as ye know; nor under a pretext
 6 for covetousness, God is witness; nor seeking glory out of men,
 neither from you nor from others, (though) able to be burden-
 7 some, as Christ's apostles. But on the contrary, we became
 tender in (the) midst of you, as a nursing mother would cherish
 8 her own children. Thus, in desire of you, we are well pleased
 to give you a share, not only of the Gospel of God, but of our
 9 own souls also, because ye have become beloved by us. For re-
 member, brethren, our toil and strain; for, night and day working,
 that we might not be a burden on any of you, we proclaimed
 10 unto you the Gospel of God. Ye are witnesses and God (also),
 how holily and justly and unblamably we became (teachers) to
 11 you that believe; as ye know how we (behaved), exhorting you,
 each one of you, as a father his children, and comforting and
 12 testifying, that ye might walk in a manner worthy of God Who
 is calling you unto His own kingdom and glory.

13 On this account we are also thanking God unceasingly, that,
 when ye received from us the word of God which ye heard, ye
 received it not as a word of men, but on the contrary as it is in
 truth a word of God, which is also effectually wrought in you
 14 that believe. For ye became imitators, brethren of the churches
 of God that are in Jesus Christ in Judæa. For ye also suf-
 fered the same things by those of your own tribes, as they also
 15 by the Jews, that also killed the Lord Jesus and their own

5. The word for covetousness refers to all things in the Tenth Commandment; but is most used regarding sins against the Seventh.

7. tender, more expressive of a mother's love than 'gentle,' Rev. Version.

8. First use of the word well pleased, whose highest use is of Christ, Matt. iii. 17. The preposition *μετά* signifying partnership and participation. beloved, stronger and more exact than 'dear,' R. V.

13. *λόγον ἀκοῆς*, a Hebraism, signifying 'word heard.' Persons will differ as to *ἐνεργοῦμαι* being in the passive or the middle sense. The active *ἐνεργέω* is so frequent that it inclines to making *ἐνεργοῦμαι* passive, when possible. It used to be the custom to render it and cognate words with the addition 'mightily' or 'effectually' after the force of the English word 'energy'; but the Revisers seem, perhaps rightly, to doubt the propriety of this, and omit it. This word may be passive in 2 Cor. i. 6 and 2 Thess. ii. 7.

prophets, and drave us out, and that do not please God, and
16 are opponents to all men, forbidding us to speak to the na-
tions, that they may be saved. But the wrath came on them
beforehand to continue unto (the) end.

17 But we, brethren, severed from you for a season, in person
not in heart, were more abundantly earnest in great desire to
18 see your face. Wherefore, we willed to come to you, I, Paul,
19 indeed, both once and again; and Satan hindered us. For
who is our hope or joy or crown of boasting? Is it not also
20 ye before our Lord Jesus Christ in His presence? For ye are
our glory and joy.

3 Wherefore no longer containing (our desire) we were well
2 pleased to be left behind at Athens alone, and we sent Timothy
our brother and God's servant and our fellow labourer in the
Gospel of Christ, for the establishing of you and (for) the
exhorting of you concerning your faith, that no one may waver
3 in these afflictions. For yourselves know that we are appointed

15. *drave us out*, as 'pursuing prey'; hence also 'persecute.'

16. *φθάνω*, a powerful word for 'to be first in anything.' See iv. 15. Hence may it not here refer to the impending judgment on Jerusalem, which is a type of the general judgment Rev. xx. 15, meaning that the doom was on them already, though 'the end' was eighteen years distant? How worthy of notice this denouncing of the Jews in this earliest inspired epistle! St. Paul is a follower of Him who spake severely in season.

17. Paul describes his bereaved state as a father by the word 'orphanised.' For a season. English will not render *πρὸς καιρὸν ὥρας. πρόσωπον*, 'face'; and so, from 'mask,' it comes to mean *person*. A Person of the 'Trinity' is hardly a N.T. term. See Heb. i. 3, 'hypostasis,' which is properly 'substance.'

18. I, Paul. Here he leaves the term 'we,' so often used in this first letter, almost entirely. Gradually he is obliged to make himself prominent. hindered, 'cut across our road,' *ἐνέκοψε*.

19. *boasting*, a legitimate word and action, as in many passages of our Bible, both in the Old Testament and in the New.

20. Why should *παρουσία* be translated otherwise than 'presence'?

§ 2. His anxiety. His joy when Timothy returned with good tidings.

3. 1. See Acts xvii. Timothy perhaps came from Berea to Paul at Athens, leaving Silas at Berea; and was sent from Athens to Thessalonica, whence he came with Silas to Paul at Corinth.

2. *waver*, to turn, as a frightened hound. Rev. Version has *τό* not *τῷ*.

4 to this. For also when we were with you, we were foretelling
 you that we were about to be afflicted, as it came to pass also
 5 and ye know. On this account I also no longer withholding, sent
 to know your faith, lest in some way he that tempteth (had)
 6 tempted you and our toil may become in vain. But when
 Timothy just now came to us from you, and declared good news
 to us of your faith and of your love of us, and that ye have
 good remembrance of us always, longing to see us, as we also
 7 (to see) you. On this account we were comforted, brethren,
 over you in all our necessity and affliction through your faith;
 8, 9 because now we live if ye stand fast in the Lord. For what
 thanks can we render to God concerning you in all the joy with
 10 which we rejoice before our God, night and day more exceed-
 ingly requesting to see your face and to supply the deficiencies
 11 of your faith? But may our God and Father Himself and our
 12 Lord Jesus make straight our way unto you. But may the
 Lord make you increase and abound in your love unto one
 13 another and unto all, as we also (have love) towards you, to the
 establishing of your hearts blameless in holiness before our God
 and Father in the presence of our Lord Jesus Christ with all
 His saints.

4 But as to the rest, brethren, we entreat you and exhort in the

6. *εὐαγγελισαμένον*: the first use of this word, declared good news, used commonly regarding 'the good news' of the Gospel. The first instance of the usual word for preaching the Gospel. Is it not well for the sake of distinction to translate *κηρύσσω* 'proclaim'? 'To herald' is a verb belonging rather to poetry.

9. thanks, *εὐχαριστίαν*. Very small foretoken in the N. T. of this beautiful title of the Lord's Supper. See Lightfoot on the word in the Galatian Epistle.

10. *καταργίαι*, supply or furnish; deficiencies, *ὑστερήματα*, things wanting.

12. 'To give us a straight course to you,' maritime language, as *εὐθυδρομεῖν*, Acts xvi. 11, xx. 1.

13. The first inspired written picture of ministerial love and zeal. Has it ever been surpassed? What minister does not feel ashamed and heart-stricken when he reads it, that he has fallen so far short of these few strokes, by which the spirit of a true minister is lined out? See the brief account of Bishop McIlvaine's ministry at West Point, and the singular success which God gave to him (Memorials of him by Canon Carus). Those who knew him can testify how unaffectedly he strove to fulfil the ministries assigned to him in God's Providence. How often must §§ 1, 2 have been blessed to ministers!

Lord Jesus that as ye received from us the manner in which ye must walk and please God (as also ye are walking), that ye
 2 may abound the more. For ye know what commandments we
 3 gave you through the Lord Jesus. For this is God's will, your
 4 sanctification, that ye abstain from fornication, that each of you
 should know (how) to possess his vessel in sanctification and
 5 honour, not in a passion of desire, as the nations also that do
 6 not know God. That none transgress against and take advantage
 of his neighbour in this matter, because the Lord is an
 avenger concerning all these things, as also we told you before
 7 and continually testified. For God did not call us for uncleanness
 8 but (to be) in holiness. Wherefore he that heedeth not is heedless
 not of man, but, on the contrary, of God, that giveth His Holy
 Spirit unto us.

9 But concerning the love of the brethren ye have not need
 (that I) write to you; for yourselves are taught of God unto
 10 the loving of one another. For ye are also doing it unto all the
 11 brethren that are in the whole of Macedonia. But we exhort
 you, brethren, to abound more, and to be ambitious of quietness,
 and of doing your own business, and of working with your
 12 own hands, as we enjoined on you: that ye may walk in a seemly
 way towards those that are without, and may have need of nothing.

13 But I would not that ye be ignorant, brethren, concerning
 them that have been laid to rest: that ye may not be grieved,
 14 as the rest also are, that have not hope. For, if we believe that

§ 3. Exhortation with comfort and hope through prophecy.

4. 1. as also ye are walking. This clause is pleasing. But the MSS. require in this, as in many places, full comparison. Birks, Scrivener, and McLellan show this to be essentially necessary; Burgon also.

5. If *ἐπιθυμία* might be generally rendered by the general word 'desire,' much would in some passages be gained. In Gal v. 17 it is required. There is a Greek word for 'lust.' There is little doubt that all points to and strikes hard upon gross sins of this nature, for which commercial cities, such as Corinth and Ephesus, required to be sharply reprov'd. this matter, *τῷ πράγματι*.

9. taught of God. See Is. liv. 13.

13. *κοιμάομαι*, too beautiful and poetical a word to be rendered 'asleep.'

14. To change this order may be excused, for the sake of giving each word its proper force.

Jesus died and rose again, so also will God by Jesus bring with
 15 Him them that were laid to rest. For this we say to you in a
 word of the Lord, that we that are living, that are being left
 surviving unto the presence of the Lord, shall not be before them
 16 that were laid to rest. Because the Lord Himself will descend
 from Heaven with a signal, with an archangel's voice and with
 17 God's trump; and the dead in Christ will arise first. Afterward
 we that are living, that are being left surviving, shall be caught
 up together with them in clouds unto a meeting with the Lord in
 air, and thus shall we always be with the Lord.

5 But concerning the times and the seasons, brethren, ye have
 2 not need that they be described to you. For yourselves accu-
 rately know that the day of (the) Lord is coming as a thief at
 3 night. For when they may say, Peace and security, then is
 destruction suddenly impending over them, as the pain upon
 4 her that is with child, and they shall not escape. But ye,

15. That there is to be a seventh thousand years as the last day of the world's week of chiliads, not even the silly exaggerations of Papias have prevented many excellent fathers and other divines from discerning. It is unnecessary to recite their names here. The question remaining is whether this prophecy describes things before, or things after it: (1) the close similarity between this passage and 1 Cor. xv. goes to prove that both refer to the same time; and as the latter tells of 'the last trump,' it follows that the former also depicts the conclusion of the world's last period. (2) Rev. xix. shows that He does not come at the initiation of the millennium, but some time before, to conquer the world; and there is no coming of Christ in ch. xx: Christ is on earth already, and therefore in this epistle the coming of Christ is His coming to the last judgment. (3) If Paul, Peter, and other apostles are to be included in the term 'we that are living on,' which is highly probable, it may be also urged that the millennium will not find them already alive on earth, as the call to final judgment will. But no other scripture is adduced to prove that the saints are to spend 1000 years with Christ 'in the air,' leaving I know not what state of things on the earth for that time. It seems therefore that this scheme of 1000 years in the air may be regarded as disproved or at least as not proven.

17. caught up . . . into air is hardly English. Very pertinent and of the highest interest, if the event is at the time of the last judgment.

5. 2. the day of the Lord. This and like terms are used for the judgment.

3. ἀσφαλεία, the word for infallibility, is not a Bible term for any bishop or visible church or council.

4. What a blessing to be brought out of the world of darkness into God's

brethren, are not in darkness, that the day shall overtake you
 5 as a thief. For ye are all sons of light and sons of day. We
 6 are not (sons) of night nor of darkness. Surely therefore let us
 7 not sleep as the rest, but let us be awake and be sober. For they
 that sleep sleep at night, and they that are drunken are drunken
 8 at night. But let us, being of (the) day be sober, having put on a
 breastplate of faith and of love, and, for a helmet, hope of salva-
 9 tion. Because God did not appoint us unto wrath, but on the
 contrary unto a securing of salvation through our Lord Jesus
 10 Christ; Who died on our behalf, that whether we be awake or
 11 sleep we may live together with Him. Wherefore exhort one
 another, and build up one another, as ye also are doing.

12 But we entreat you, brethren, to know them that labour
 among you and are over you in the Lord, and are admonishing
 13 you, and to regard them very exceedingly in love on account of
 14 their work. Be at peace among yourselves. But we exhort
 you, brethren, admonish the disorderly, comfort the feeble-
 15 minded, hold up the sick, have long patience towards all. See
 that none render evil for evil to any. But on the contrary

realm of light. All kinds of light harmonise with the first light of all, viz. that which so enlightens as to save the soul. God's ways in the world are opened, and His future He partly reveals. Light is the secret of life. The Spirit of Christ imparts the latter, through the former; and both in Christ, Who from the beginning was 'the Light' and 'the Life,' John i.

9. did not appoint, did not place or set us for Himself unto wrath. The mystery of God's predetermination shines here. Well may it cause boundless gratitude in those that are so 'placed,' 'set,' or 'appointed.' Yet Paul teaches this, that *he* found mercy, because he did not sin knowingly; but that he verily thought he was doing right in acting as he did. Surely we may bring God's grace to nought by sinning knowingly. *ἔθετο* stronger than *ἔθηκε*, set us for Himself.

10. 'For,' R. V., is not strong enough to stand for *ὑπέρ*, although 'for' is made to stand also for *περί* and many other words too.

12. are over you, *ποιῶντων* gives the figure of leading the Lord's host, as Justin's word *ὁ προεστώς*. Presiding changes the figure.

14. The original of Bunyan's 'Feeble-mind.' the sick, also all 'the weak.' Every church has made the tending of the sick a primary work of love.

15. No requital to offenders for our own sakes. On the contrary repay all for all things by seeking to do good to all, leaning on prayer as on a magic staff that will enable us not to do marvels, but to get marvels done by a higher Hand. No praying Christian fails of obtaining remarkable answers to prayer.

always pursue that which is good both unto one another and
 16, 17, 18 unto all. Rejoice alway. Pray unceasingly. In everything
 give thanks. For this is God's will in Christ Jesus unto you.
 19, 20 Do not quench the Spirit. Do not disparage prophesyings.
 21, 22 Prove all things. Hold fast that which is good. Abstain
 23 from every kind of evil. But may God Himself sanctify you
 entirely; and may your whole spirit and soul and body be kept
 24 unblamably in the presence of our Lord Jesus Christ. Faithful
 25 is He that calleth you, Who will also perform. Brethren, pray
 26 concerning us. Salute all the brethren in a holy kiss.
 27 I charge you by the Lord that the letter be read to all the
 28 holy brethren. The grace of our Lord Jesus Christ be with
 you all.

THE SECOND EPISTLE.

1 Paul and Silas and Timothy to the church of Thessalonians in
 2 God our Father and (in) Jehovah Jesus Christ. Grace to you
 and peace from God our Father and (from) Jehovah Jesus
 3 Christ. We ought to give thanks to God always concerning

20. Prophesying or public teaching of any sort is eminently to be held of great importance, as helped by the Spirit in a high degree. The word for disparage is 'hold in no repute whatever.'

22. The noun sometimes means 'appearance,' and some translate this 'evil appearance': but the word also means 'kind or species,' and others render it 'kind of evil.' The R. V.'s 'form' suggests *μορφή* rather than *εἶδος*.

23. The word means 'perfect,' or, as Germans say, 'all-sided growth.' Body, soul and spirit has been often quoted to prove a tripartite human nature; but *ψυχή* may mean either animal life or intelligent soul: *πνεῦμα* also. But the majority of great writers of all ages have held that each man has but one mind, capable of perception, intelligence and feeling, and of reflecting on things physical, metaphysical and moral. Hallam's 'Literature of Europe' gives a view of this question in successive periods.

26. This Greek word had almost superseded the old word for 'Hail.' Readers of Aristophanes will remember in the Nubes the words of Strepsiades using 'salute' instead of 'Hail' as if for the first time.

27. I put you under an implied oath to do so, 'I adjure.'

§ 1. Prophetic Teaching.

1. See notes I, a, b, c.

3. We ought, i. e. 'we owe it to God,' differing at least often from *δεῖ*, 'it is necessary.' *πλεονάζει*, 'grows much more'; differing from *περισσεύει*, 'aboundeth' as a stream.

you, as it is meet, because your faith groweth exceedingly, and
 4 the love of each one of you all unto one another increaseth. So
 that we ourselves boast in you in the churches of God on behalf
 of your endurance and faith in all your persecutions and the
 afflictions which ye bear—an indication of the righteous judg-
 5 ment of God, that ye may be counted worthy of the kingdom,
 6 on behalf of which also ye are suffering. Since it is a righteous
 thing with God to render affliction to them that are afflicting
 7 you, and to you that are being afflicted rest with us, in the reve-
 lation of our Lord Jesus Christ from Heaven with (the) angels
 8 of His power, in fire of flame giving vengeance on them that
 know not God and them that do not obey the Gospel of our
 9 Lord Jesus Christ—such as shall pay the penalty of eternal
 destruction from the face of the Lord and from the glory of His
 10 strength—whenever He may come to be glorified in His saints
 and to be wondered at in all that believe, because our testimony
 11 to you was believed—in that day. And unto this (end) we are
 praying always concerning you, that our God may count you
 worthy of the calling, and may fulfil all (the good pleasure of

4. **boast.** See i. 19. In the present Christian refinement, which is the fruit of eighteen centuries of experience in them that have believed, we shrink from expressing our joy in God's work done by us through this word. We have no doubt reason to speak of our unworthiness; but the joy at having been made useful exists, and we confess that we 'glory' in it; but to glory is not an exact equivalent. It has rather a subjective sense. ἀνέχεσθε, bear, the middle voice, 'are bearing up under.'

5. ἐνδειγμα. As the hands of a clock are 'indicators' to the machinery within, so words are an 'index' to the heart and mind of a man.

7. ἀνεσι, 'repose,' the ceasing of pain and of over-toil, 'relaxation.' ἀποκαλύψει. Revelation is so Latin a term, that 'unveiling' has almost been substituted throughout. 'Apocalypse' is too Greek to be an improvement.

9. **eternal** has two senses, (1) 'through a period or aeon,' (2) 'eternal' or 'everlasting.' The context must determine which. If not, other scriptures must be called on to show the analogy of the faith, i. e. the proportion of the truth. Mark ix. 48 gives the strongest words, not less powerful because the form of utterance is figurative. Can man controvert it? Had he not better leave it as Christ left it, and let it wear all its own terrors? It may save some. ἰσχύς, most legitimately strength.

10. 'Admired' seems hardly strong enough.

11. the might be rendered 'your' or even 'His.'

12 His goodness), and (the) work of faith in power, that the name
of our Lord Jesus Christ may be glorified in you and ye in Him,
13 according to the grace of our God and (of) Jehovah Christ.

2 But we entreat you, brethren, on behalf of the presence of our
Lord Jesus Christ and of our gathering together unto Him,
2 that ye be not quickly shaken from your understanding nor
be terrified, either through a spiritual gift or through a letter
3 as through us, as that the day of Christ is imminent. Let none
deceive you in any manner : because (it will not be) unless the
apostasy come first and the man of sin be revealed, the son of
4 destruction, that setteth himself against and lifteth himself above
every (being) called God or (other) object of worship, so that
he, as God, sitteth down in the temple of God, showing forth
5 himself that he is God. Do ye not remember that when
6 I was still with you I was telling you these things ? And now
ye know that which withholdeth—that he may be revealed in his
7 own season. For the mystery of the lawlessness is already being
worked out : only (there is) he that withholdeth just now, until

12. in is retained to add force by its comparison with the second use of 'in.'

2. 2. shaken, as the sea, *σαλευθῆναι* from *σάλος* : *ἄλς*. terrified ; as a
bird by a sudden noise, *θροεῖσθαι*. a spiritual gift, one sense of the word
πνεῦμα. See Bishop Middleton on the Greek article.

3. It is said that Sir M. Hale, being asked whether he was quite sure that
this verse referred to the Pope, replied, 'Were these verses inserted in "The
Hue and Cry," as a writ to be executed, I should certainly go straight to
Rome to find him.'

4. No one can see the Pope borne in a chair up St. Peter's at Rome, as he
passed within one yard of me in A.D. 1834 (and they suffered me to stand,
looking into his face), and not be reminded of this verse. But E. B. Elliott, in
his *Horae Apocalypticae*, shows him seated in that chair set on the altar
receiving worship from the cardinals on Easter Day. It looks very like the
closing clauses of this verse.

6. The early Christians understood the withholding or downholding power
ὁ κατέχων, to be the Roman imperial power ; and dreading the advent of 'the
man of the sin, the son of the destruction,' &c., prayed continually for the
preservation of the Emperor's power.

7. the mystery of the lawlessness was shown in the efforts to unseat or
destroy Queen Elizabeth. But Rome disallows Protestant science and litera-
ture, as well as Protestant law, now more than ever : and thus Rome, in
uttering its Syllabus, takes a full share of this predicted lawlessness of the
latter days.

8 he be taken out of (the) midst. And then shall the lawless one be revealed, whom the Lord shall consume with the breath of His mouth and abolish with the manifestation of His presence ;
 9 him, of whom the presence is according to Satan's working, in
 10 all power and signs and lying wonders, and in every fraud of unrighteousness, in them that perish because they did not
 11 receive the love of the truth unto their being saved. And on this account God will send to them a working of error unto
 12 their believing the lie : that all may be judged that did not believe the truth, but had pleasure in the unrighteousness.

13 But we ought to thank God always concerning you, brethren beloved by Jehovah, that God took you from the beginning unto salvation in sanctification of (the) Spirit and belief of truth.
 14 Unto which (end) He called you through our Gospel unto (the)
 15 securing of the glory of our Lord Jesus Christ. Surely then, brethren, stand fast, and hold fast the traditions, which ye were
 16 taught either through a word or through a letter of ours. But may our Lord Jesus Christ Himself and God our Father, that loved us and gave us eternal consolation and good hope in

10. Loving God's truth is the only sure defence against going over to Rome. See Cardinal Newman's case by W. S. Lilly, published *with approval*, King and Co., London. The Fathers were preferred to the Bible itself, and he drifted to Rome.

11. the lie, or their lie, i. e. if Popery is not what it claims to be.

12. judged. It is a grievous thing that *κριθῶσιν* should have been translated 'damned.' On the contrary, that some confirmed and zealous Papists have held saving truth in all ages is too obvious to need being insisted on here. The Revisers have of course removed the above great blot from this chapter as it is in our accepted version. The strongest comment on this is Milman's *Latin Christianity*. A modern statesman, or student, or any enquirer, has received a deficient amount of instruction if he has not read it. Also Waddington's two works are good. Both these works are, I think, most sound and rational.

§ 2. Exhortations.

13. Middle aorist, took you to Himself, *είλετο*.

14. One sees here the first source of the XXVIIth Article; and this is in St. Paul's second extant inspired letter, as also as these predictions of the great Roman Antichrist.

15. traditions, truths handed down from apostles. But such are guaranteed to us only in the written word. The other words of our Lord, collected as relics, are very poor as well as astonishingly few. I avoid reciting them.

17 grace, comfort your heart and establish you in every good work and word.

3 As to the rest, brethren, pray for us, that the word of the Lord may run and may be glorified, as it is also with you: 2 and that we may be delivered from the absurd and wicked 3 men, for the faith is not in all. But the Lord is faithful, Who will establish and will guard you from the wicked one. 4 But we have trusted in the Lord for you, that ye both are 5 doing and will do the things that we enjoin on you. But may the Lord direct your hearts into the love of God and into the patient waiting for Christ.

6 But we enjoin on you, brethren, in the name of our Lord Jesus Christ to withdraw yourselves from every brother that walketh in a disorderly way and not according to the tra- 7 dition which he received from us. For yourselves know how ye ought to imitate us. Because we did not walk in a dis- 8 orderly way among you, nor did we eat bread from any man for naught, but on the contrary in toil and strain, working 9 night and day, not to be a burden on any of you. Not because we have not authority, but that we may give ourselves 10 (as) an example to you to imitate us. For also, when we were with you, we were enjoining on you this, that if any 11 man willeth not to work, neither let him eat. For we hear

3. 3. Literally 'the faith is not of all.' One is surprised that any one should hesitate about preferring to translate this of Satan as a person. The instance in the Lord's Prayer may be thought similar, but this seems more certain than that.

5. patient waiting expresses the spirit of these two letters.

6. This withdrawal from those that were selfish and unreasonable was a mild form of excommunicating.

7. There is an order prescribed to ministers in their conduct as well as to their people. They must show that they are unselfish, and that they will stoop to any work to spare others from being overburdened. But who, even now, shows this as Paul did, his hands rough with tent-making by night work as well as by day.

9. authority. Meyer of Hanover with reason insists on this as the translation of *ἐξουσία*: differing both from *ἀρχή*, 'rule,' as it were by inheritance, and from *δύναμις*, 'power' generally. *ἐξουσία* is conferred authority properly and most commonly.

11. This in all likelihood is as in Acts xix. 19, *τὰ περίεργα πραΰαντων*, 'them that used magical arts.'

of some walking in a disorderly way among you, not working
 12 at anything, but using magic. But on such we enjoin, and
 beseech by our Lord Jesus Christ, that in quietness they work
 13 and eat their own bread. But be not ye, brethren, weary in
 14 doing well. But if any one does not obey our word through
 the letter, signify that man, and do not have intercourse with
 15 him, that he may be rebuked. And (yet) regard him not as
 16 an enemy, but admonish (him) as a brother. But may the
 God of peace Himself give you His peace through every thing
 in every way. The Lord be with you all.

17 The salutation of Paul with my hand: which is a sign
 18 in every letter. So I write (it). The grace of our Lord Jesus
 Christ be with you all. Amen.

14. signify in some way to the whole community, perhaps to Paul; but by what kind of sign or mark can any now even conjecture? rebuked. 'Ashamed' is *κατασχυνθή*. 'Εντρέπομαι may have the middle sense, 'regard' or 'pay attention.'

15. regard, *ἡγείσθε*, perhaps *think* not of him as an enemy.

16. *τὴν εἰρήνην*, His peace.

17. my hand, emphatic; but the Greek for 'my own' would be *τῆ ἰδίᾳ* or at least *ἐμαυτοῦ*. Probably a form of signature always the same.

THE FIRST EPISTLE TO THE CORINTHIANS.

The first of the two letters to Christians at Corinth by Paul from Ephesus, when he was purposing to go through Macedonia to Jerusalem to be present at the Passover, A.D. 58, four years after Claudius' death. N.B. Earlier correspondence had taken place between this church and Paul: but it has not reached us. Corinth was one of the eyes of Greece, and a favourite Roman colony; commerce flourished, and the world and sin were dominant there.

The style of the letters shows that Paul discerned in the Corinthians a people with minds more largely developed than were common in Thessalonica; and to meet it he puts forth surprising power of many kinds. This letter cites the O.T. fifteen times. There was no citation from the O.T. in either of the letters to the Thessalonian church, which were the earliest of his epistles.

1 Paul, called (as) an apostle of Jesus Christ through God's
2 will, and Sosthenes the brother, to the church of God that
is at Corinth, sanctified in Christ Jesus, called (as) saints,
with all that are calling upon the name of our Lord Jesus
3 Christ in every place, (Who is) both theirs and ours. Grace
to you and peace from God our Father and from Jehovah
Jesus Christ.

4 I give thanks to my God at all times concerning you, for
5 the grace of God that was given you in Jesus Christ, because
in everything ye were enriched in Him, in every word and in
6 all knowledge, as the testimony of Christ was confirmed in

§ 1. Their divisions.

1. 1. Paul's earliest use of the title called in distinction from those ministers whom God had not called, and who were therefore 'false apostles,' pseudo-apostoli, *ψευδαπόστολοι*, 2 Cor. xi. 12. The English of *ἀπόστολος* is 'messenger'; which is also the meaning of *ἄγγελος*, 'angel.' God's will, *θελήματος Θεοῦ*. There is no article. Sosthenes, probably the same as in Acts xviii. 17, if he had been converted to Christianity. Tradition names a bishop of India so. The Corinthians required no explanation beyond 'the brother.' Paul still prefers not to write as from himself alone; but in verse 4, he does not use 'we,' as mostly in the two earlier epistles, but 'I' and 'my.'

2. in every place, perhaps meaning every place near to Corinth. Many writers give this the widest sense possible; others think it refers to dissenting churches (i. e. churches not united to that one which Paul is addressing).

7 you, so that ye are not deficient in any gracious gift, waiting
8 for the revealing of our Lord Jesus Christ, Who will both
confirm you unto the end, freed from accusers in the day of
9 our Lord Jesus Christ. God is faithful, through Whom ye
were called into fellowship with His Son Jesus Christ our
Lord.

10 But I exhort you, brethren, through the name of our Lord
Jesus Christ, that ye say the same thing and that there be
not divisions among you, but that ye be compacted together
11 in the same mind and in the same judgment. For it was
made evident to me concerning you, brethren, by those of
12 Chloe, that there are contentions among you. But I say this,
that each of you saith, I indeed am Paul's (disciple), but I
13 am Apollos's, but I am Cephas's: but I am Christ's. Has
Christ been divided? Was Paul crucified on your behalf?
14 Or were ye baptized into the name of Paul? I thank God
15 that I baptized none of you except Crispus and Gaius—that
16 no man may say that I baptized into my own name. But I
did baptize the house of Stephanus also. As to the rest I
17 know not if I baptized any other. For Christ did not send
me forth to baptize, but on the contrary to preach the Gospel,
not in wisdom of word, that the cross of Christ may not be

8. *ἀνέγκλητος*, 'without charge standing against you.' Our great poet says, 'Caesar's wife must be above suspicion'; which will be gloriously true of the faithful in Christ's 'day of judgment.'

10. through, or 'by,' a kind of adjuration. The Latin is 'per.' compacted, used also for 'perfect,' 'completed,' 'equipped.' divisions, *σχίσματα*, i. e. separated churches. Heresies, *αἰρέσεις*, when differences in doctrine make opposing parties; a term used generally in a bad sense, often applied in history to condemn those that are deemed wrong.

11. *ἔριδες*, 'strifes,' natural in a rich Greek commercial city.

12. Meyer thinks that those that said 'but I am Christ's' were as much partisans as the rest. Perhaps he is right, otherwise it would be *ἀλλά*.

13. into the name, *εἰς τὸ ὄνομα*, not 'in the name,' which is *ἐν τῷ ὀνόματι*.

15. Crispus. It is singular that in Acts xviii Crispus and Sosthenes are both described as 'chief ruler of the synagogue,' and in this one chapter Paul speaks both of Crispus and Sosthenes (if the same) as both now Christians.

17. Paul seems anxious to guard against overrating the effect of baptism. He almost speaks of it with disparagement in comparison of the utterance of the Gospel.

18 made utterly void. For the word of the cross is, to them indeed that are perishing, folly, but to us that are being saved it is God's power. For it has been written, "I will destroy the wisdom of the wise, and I will bring to naught the understanding of the intelligent." Where is a wise (man)? Where is a scribe? Where is a disputer of this age? Did not God make the wisdom of this world folly? For since in the wisdom of God the world did not know God through its wisdom, it was pleasing to God through the folly of our preaching to save them that believe. Since both Jews are asking a sign, and Greeks are seeking wisdom; but we are proclaiming Christ crucified, to Jews indeed a stumblingblock, but to Greeks folly, but to the called themselves, both Jews and Greeks, Christ, God's power and God's wisdom. Because the folly of God is wiser than men, and the weakness of God is stronger than men.

26 For look at your calling, brethren, that (there are) not many wise according to (the) flesh, not many powerful, not many noble. But the foolish things of the world did God choose out for Himself that He might utterly put to shame the wise;

18. **folly.** Erasmus' little book is not called 'the praise of foolishness.' *μωρός* also is different from *ἄφρων*, 'senseless.' 'Thou fool' is *μωρέ*, Matt. v. Nevertheless the words 'foolish' and 'foolishness' are wanted to translate *ἄφρων* and *ἀφροσύνη* in 2 Cor. xi. in relation to Paul's 'foolishness' in boasting. The lighter word is surely better there: for the severer Greek words *μωρός* and *μωρία* are not found in that chapter.

19. Isaiah xxix. 14.

23. **stumbling** and **stumblingblock** are given as translations of *προσκοπή*, and *σκάνδαλον*, for 'offence' is often not understood to mean the same.

24. *αὐτοῖς δέ*, &c. not rightly translated 'to them that are called.' Greeks and Jews, the two divisions of educated mankind, so people thought.

25. We can hardly translate the Greek *τὸ μωρόν* and *τὸ ἀσθενές* except by substantives.

26. *Βλέπετε*, beginning a sentence, seems to be in the imperative mood. There were exceptions to this general statement, e. g. Paul himself and 'the saints in Cæsar's household,' Dionysus of the Areopagus, and, if history is right, a British princess and not a few more: but, as ages have rolled on, grace has been more largely given to the higher orders than at first. Even kings and queens are found that rate their heavenly calling far above their earthly crown.

and the weak things of the world did God choose out for Himself, that He might utterly put to shame the strong: 28 and the base-born things of the world and the things that have been reckoned as nothing did God choose out for Himself; and the things that are nothing, that he might bring to nothing 29 the things that are; that all flesh may not boast before Him. 30 But His (sons) are ye in Christ Jesus, Who became to us wisdom from God; both righteousness and sanctification and 31 redemption; that, as it has been written, "He that boasteth "let him boast in Jehovah."

2 And I, when I came to you, brethren, did not come to you in superiority of word or of wisdom declaring to you the mystery 2 of God. For I did not judge (it good) to know anything among you except Jesus Christ, and this (Jesus) crucified. 3 And I became (a teacher) to you in weakness and in fear 4 and in much trembling. And my word and my proclamation was not in persuasive words of human wisdom but in 5 a display of the Spirit and of power, that your faith may not be in men's wisdom but in God's power.

6 But we speak wisdom among the instructed: but not the wisdom of this age, nor of the rulers of this age that are 7 coming to naught. But on the contrary we speak God's

30. ἐξ Αὐτοῦ, His (sons). Ἐκ is often the preposition of paternity. τε and καί are not always 'both' and 'and': but it is their most natural rendering. The order of the words in this verse seems to make wisdom signify God's revealed Gospel, which is both righteousness and sanctification, and (at the last) redemption.

31. Paul stamps this as a citation from the O. T., but it is taken with great freedom from Jer. ix. 23, 24. But one word, 'Jehovah' and not 'Adonai,' runs through the passage. 'Jehovah' is therefore given here as in other like cases. The comparison of Paul with these two verses of the prophet is notable. Attention is called to this as the first case of inexact citation from the O. T. The LXX and our O. T. agree. See Montanus, and Tischendorf's LXX.

2. 2. τοῦ εἰδέναι. There is an abundance of such usages of the genitive in the LXX.

2. καὶ τοῦτον, and this (Jesus) a crucified one.

6. Does not Paul take the word τέλειος ('initiated in the system of Eleusis') and give it the sense 'instructed in Christian truth,' and not the sense 'perfect'?

wisdom in a mystery, that has been hidden, which God fore-
 8 determined from the ages unto our glory: which none of the
 rulers of this age knew, for if they knew, they would not
 9 have crucified the Lord of the glory. But on the contrary
 as it has been written. "The things which eye did not see
 "and ear did not hear, and did not go up into man's heart,
 "what great things God prepared for them that love Him."
 10 But to us God revealed them through the Spirit. For the
 11 Spirit searcheth all things even the depths of God. For who,
 of men, knoweth the things of a man, except the spirit of a
 man that is in him? So the things of God none knoweth
 12 except the Spirit of God. But we did not receive the spirit
 of the world, but on the contrary the Spirit that (proceedeth)
 out of God; that we may know the things that were freely
 13 given to us by God. Which things we also speak, not in
 taught words of human wisdom, but in the taught words of
 the Holy Spirit, interpreting spiritual things by spiritual.
 14 But a carnal man does not receive the things of the Spirit
 of God. For they are folly to him, and he cannot know
 15 them, because they are spiritually examined. But he that is
 spiritual examineth all things, but he is himself examined
 16 by none. "For who knew Jehovah's understanding, that he

7. **mystery**, a thing hidden in type or otherwise; often used in the sense of what was once held back, but is now made known. **hidden away**, ἀποκεκρυμμένην. Prepositions in N. T. almost always have a meaning, whether governing nouns or in composition.

9. This third citation from the O. T. is as loosely made as that quoted from Jer. ix., see note i. 31, as there neither the Greek LXX, Isa. lxiv. 4, nor the received O. T. agrees with this. **the Lord of the glory**. The received laws of the Greek article allow in all such cases to ignore the second 'the.' But we may often translate it as here, since it may carry a meaning as 'the gospel-glory.'

12. **the Spirit that (proceedeth) out of God**, τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, may be taken as a second text for the coming out of the Spirit from the Father. The first is John xv. 26. 'Proceedeth' has of itself no definite sense.

13. **(words) taught of the Spirit**, see Isa. liv. 13. **interpreting**, συγκρίνω, the first sense 'compare'; the second 'interpret,' as is shown abundantly in Greek LXX. Daniel ix; as also σύγκρισις, 'interpretation.'

15. ἀνακρίνω, 'ask questions,' 'examine'; διακρίνω, 'distinguish,' 'discern,' 1 Cor. xi. 29.

17 "shall be a companion to Him?" But we have Christ's understanding.

3 And I, brethren, could not speak to you as to spiritual; but on the contrary as to carnal (persons), as to infants in Christ.
 2 I gave milk to you to drink, and not food. For ye were not
 3 yet able: but neither are ye now yet able. For ye are yet carnal. For where there are among you emulation and contention and divisions, are ye not carnal and walking after
 4 the manner of men? For when one may say, I am of Paul, and
 5 another I am of Apollos, are ye not men? Who therefore is Paul? but who is Apollos? except ministers through whom ye
 6 believed, and as God gave to each? I planted. Apollos
 7 watered: but God was making to grow. So that neither he that planteth is anything, nor he that watereth, but on
 8 the contrary it is God that maketh to grow. But he that

16. companion, *συμβιβάσει*, 'shall go with and strengthen and confirm.' *βιβάζω*, properly 'make to go,' and even means 'make to mount,' as on a horse, Isa. xl. 13.

3. 1. *νήπιος*, infant; a babe. A child is *βρέφος* or *τέκνον*, or *τεκνίον*, often *παιδίον*: but this last is not 'little child.' Nor is Matt. ii. 14 'young child.' But it is used of a girl also.

2. milk is opposed to *βρῶμα*, which is all kinds of solid food: not 'meat' only, as we use the word now.

3. (Unholy) emulation, one of the senses of the word *ζήλος*, which has either a bad or a good sense.

5. Apollos, a learned Alexandrian Jew, first a believer in the teaching of John the Baptist, then a faithful adherent of Paul through all the contentions of the time. He is assumed to have learned originally from Philo Judaeus, the half-Christian Platonist of Alexandria: as did the Essenes, the broad Churchmen among the Jews of Christ's age; who also went by the name of Therapeutae, 'healers,' in opposition to the three other sects, Sadducees, Pharisees, and Zealots. The Sadducees seem to have been the priests in the line of Zadok, which in the LXX is written *Σάδδουκ* (Sadduc). This and nothing else will account for the priests in the future temple of Ezekiel being called in the LXX of Ezek. xlvii. 'the priests, the sons of Sadduc' (Zadok). The Sadducees, like some foreign Protestants, let drop some saving doctrines in opposing the love of the Pharisees for ritual. See *The First Century* by C. Hoffmann; T. and T. Clark, 1860. ministers, *διάκονοι*, properly 'servants'; see Meyer, and Hatch's Bampton Lectures. In Peter as well as in Paul it seems that, as here, this word was a general one; 'older and younger' ministers, *πρεσβύτεροι* and *νεώτεροι*, the two kinds, with *ἐπίσκοποι*, 'inspectors' (bishops), over them.

planteth and he that watereth are one: but each will receive
 9 his own wages according to his own labour. For we are
 God's fellow workers. Ye are God's husbandry, God's build-
 10 ing. According to the grace of God that was given to me,
 as a wise master-builder, I have laid a foundation: but another
 11 buildeth on it. For another foundation can none lay beyond
 12 that which was laid, which is Jesus Christ. But if any builds
 on this foundation gold, silver, precious stones, wood, grass,
 13 reed, the work of each will become manifest. For the day
 will make it evident: for it is revealed in fire: and what
 14 sort of work each man's is the fire itself will prove. If the
 work of any which he built on it abides, he will receive wages.
 15 If the work of any shall be burned up, he will suffer loss,
 16 but he will be saved himself, but so as through fire. Know
 17 ye not that ye are God's temple, and that the Spirit of God
 dwelleth in you? If any man corrupteth the temple of God,
 God will destroy him. For the temple of God is holy, such
 as ye are.

18 Let none deceive himself. If any man seemeth to be wise
 among you in this age, let him become a fool, that he may
 19 become wise. For the wisdom of this world is folly with God.
 For it has been written, "He that taketh the wise in their
 20 "own craftiness." And again, "The Lord knoweth the dis-
 21 "cussions of the wise that they are vain." So that let none
 22 boast in men. For all things are yours, either Paul or Apollos

9. building gives the idea of an organised body, as we use 'Church.'

14. wages, *μισθός*, the sense of the word in Christ's parable, John iv. 36.

15. temple, the figure of building is now changed to a sacred edifice, like the temple of God at Jerusalem; and this is to take the place of that.

17. The Spirit coming at conversion to dwell in a man's heart must be regarded as like God coming down into Solomon's temple. corrupteth, the first meaning, and destroy the second meaning, of *φθείρω*.

18. age, *αἰών*, to be kept distinct where possible from *κόσμος*, 'world.' The context alone can show when *αἰών* means 'eternity,' and *αἰώνιος* 'eternal.' That they sometimes bear this meaning needs no demonstration. Rom. xvi. 26, *τοῦ αἰωνίου Θεοῦ*.

19. Job v. 13.

20. If *λογισμοί* means reasonings, *διαλογισμοί* may well be discussions. Psalm xciv. 11.

or Cephas, or (the) world or life or death, or things present
 23 or things to come, all (are) yours: but ye (are) Christ's and
 Christ (is) God's.

4 Let a man so reckon of us as servants of Christ and
 2 stewards of God's mysteries. But, that which remaineth—it
 is required in the stewards, that one be found faithful.
 3 But to me it is of the smallest (consequence) that I should
 be examined by you or by a day of man; but on the contrary
 4 I do not even judge myself. For I am conscious to myself
 of no (ill), but nevertheless I have not in this been justified:
 5 but He that examineth me is the Lord. So that do not judge
 anything before the season, until the Lord may come, who
 will also throw light on the hidden things of the darkness,
 and will manifest the designs of the heart; and then shall
 6 the praise come to every man from God. But these things,
 brethren, I have transferred unto myself and Apollos on your
 account, that ye may learn in us not to have a mind beyond that

4. 1. servants, *ὑπηρέτας*, a synonym for *διάκονος* in its first sense. God's mysteries. A sacrament as a type may be called a mystery, but the reference seems to be to doctrines now made known.

2. Here it remaineth *λοιπὸν ᾧδε*, Rev. Version's change in the text—not a pleasant one; *ὁ δὲ λοιπὸν* seems better. Let all the MSS. be examined and set in classes, and then duly weighed against each other. At present it is plain that we have not a proved text. If the church is God's, his building or house, a minister is *οἰκονόμος*, a steward.

4. The word 'conscience' (Latin) comes from what answers to *σύννοια*, i. e. I am conscious of good or evil; the term 'moral sense.' See Brown, and Stewart.

5. The occasion, or season, or opportunity, *καιρός*, not *χρόνος*, 'time.' designs, *ἐπιβουλαί*. It more commonly stands for conspiracy. But there is a more express word, *συναμοσία*. praise. So far as in ordinary language it is deserved. Strictly nothing in man is free from fault and sins.

6. transferred, by a figure of speech *μετεσχημάτισα*. *Σχῆμα* is a grammatical figure. I say 'us,' I mean your other teachers. may not be. Meyer says *ἵνα* has always the telic force except here and in Gal. iv. 17. I much wish *ἵνα* were never used in the sense of *ὅτι*. The idea has been that Paul was an imperfect scholar in Greek (Farrar's life). A crowd of terms to the contrary might be quoted; nor was Greek rare at Tarsus: Paul was also Gamaliel's pupil, and likely to become his more renowned successor. But who is a better judge than Meyer? and he is convinced that Paul was a most perfect Greek scholar. See Preface to this vol. And he calls Paul the most fluent in (Greek) language of all the Apostles.

which has been written, that one may not be puffed up on
 7 behalf of one against the other. For who distinguisheth thee?
 But what hast thou which thou didst not receive? But if
 thou didst receive it, why dost thou boast as not having re-
 8 ceived? Already ye have been satisfied: already ye became
 rich: apart from us ye reigned. And I would at least ye did
 9 reign, that we might also reign together with you. For, I
 think, that God exhibited us, the apostles, as appointed to
 death, because we became a spectacle to the world, to angels
 10 and to men. We are fools on account of Christ, but ye are
 prudent in Christ; we are weak, but ye are strong: ye are
 11 glorious, but we are dishonoured. Unto this hour now we
 both hunger and thirst, and go barely clothed, and are beaten,
 and are unsettled, and toil, working with our own hands.
 12 Being reviled we bless: being persecuted we bear up; being
 13 defamed we beseech. We became as the refuse of the world,
 an offscouring of all things until now.

14 I do not write these things as rebuking you, but on the
 15 contrary I admonish you, as my beloved children. For if ye
 may have ten thousand conductors in Christ, yet have ye
 not many fathers. For in Christ Jesus I begat you through
 16 the Gospel. I exhort you therefore, become imitators of me.
 17 On this account I sent to you Timothy, who is my son, beloved
 and faithful in the Lord, who will remind you of my ways

10. The self-esteem, natural, and I suppose general, in the city of Corinth, comes out; and is rebuked in fine irony. In no book is stronger irony found than in Elijah's address to the prophets of Baal.

11, 13. I would fain translate *ἀπρι* 'just now.' It is more than *νῦν*. unsettled, chased from place to place; never sure. refuse, cleared away. offscouring, wiped or swept off. So was Paul driven out with all contempt to bear violence, prison, and peril.

15. conductors, *παιδαγωγούς*. This is, in classic writers, not 'a teacher,' but the slave who took the son safe to and from school. But it was more natural that the name than that the office should always be kept distinct. 'Pedagogue' is our inherited word.

16. What a blessing when a minister's conduct is felt to be so consistent that he can take the same high standing as St. Paul here takes.

17. my ways. His rules of church discipline. See next chapter. Paul sent Timothy to get these rules put into action. They are probably the

that (are) in Christ; as I everywhere teach in every church.
 18 But as if I were not coming to you some were puffed up.
 19 But I will come quickly to you, if the Lord may will, and
 will know not the word of them that have been puffed up,
 20 but on the contrary the power. For the kingdom of God
 21 is not in word, but in power. What will ye? That I may
 come to you with a rod or in love and a spirit of meek-
 ness?

5 In a word there is reported (to be) fornication among you :
 and such fornication as (does) not (exist) even in 'the nations,
 2 that one have his father's wife. And ye have been puffed up,
 and did not rather lament, in order that he that did this might
 3 be taken away out of (the) midst of you. For I indeed, as being
 absent in the body but present in the spirit, have already judged,
 4 as (if) present, of him that so perpetrated this deed—in the name
 of our Lord Jesus Christ, when ye have been gathered together
 5 and my spirit, with the power of our Lord Jesus Christ, to
 deliver such an one to Satan unto destruction of the flesh, that
 6 the spirit may be saved in the day of the Lord Jesus. Your

traditions, *αἱ παραδόσεις*, twice mentioned six years before to the Thessalonians, also *κανόνες*, canons; earliest usage of the word.

18. As if Paul did not dare to meet them.

19. puffed up. One mark of sins of this kind: which, as being against natural conscience, can only be openly defended by such as set themselves up above all laws and all men.

21. with a rod, rod in hand, *ἐν ῥάβδῳ*: *ἐν* marks the instrument.

§ 2. He commends holding courts of law for order.

5. 1. Paul shows that he has courage to make the direct charge.

2. The organised church ought of its own accord to have excommunicated him.

3. A most solemn church proceeding; but no more than should have been carried out—before those of Chloe's house had to speak of it to Paul—by the whole body, ministers included.

4. The name and the power of Christ were assumed in every such act. No intimation is given of the manner of constituting the assembly, or of its officials and their powers, or of these being the same everywhere.

5. to deliver to Satan is equivalent to verse 2, 'To take away out of the midst of you.'

boasting is not good. Do ye not know that a little leaven
 7 leaveneth the whole mass? Purge out thoroughly therefore the
 old leaven, that ye may be a new mass, as ye are unleavened.
 8 For also our Passover was slain on our behalf, Christ; so that
 let us keep the feast not in old leaven nor in a leaven of
 malice and wickedness, but on the contrary in the unleavened
 9 things of sincerity and truth. I wrote to you in my letter not
 10 to have intercourse with fornicaters; not altogether (not) with
 the fornicaters of this world or the covetous and extortioners, or
 11 idolaters; since ye ought then to go out from the world. But
 now I wrote to you not to have intercourse, if any with the
 name of a brother be a fornicater, or covetous, or an idolater or
 12 a reviler, or a drunkard, or an extortioner: with such an one
 not even to eat together. For what have I to do with judging
 13 those that are without? Do ye not judge those that are
 within? But them that are without God judgeth, and ye will
 take away therefore the wicked one out of yourselves.

6 Does any of you dare, having a matter against another, to
 go to law before the unrighteous, and not before the saints?
 2 or do ye not know that the saints will judge the world? And

6. leaven, in a bad sense. During Passover it was unclean, but not at any other time. Was not the shew-bread made of leavened bread?

7. as ye are unleavened, i. e. by profession, and we hope truly so.

8. The killing of the Passover—properly in each house, not in a chamber of the temple, as in later times—was a type of Christ's death on the cross. So He is our slain Paschal Lamb, *slain* and sacrificed, *θύω* means both: but even Bellarmine allows that to constitute 'a proper sacrifice' the victim must have life and must die. So that the Lord's Supper, which is only a memorial of Christ's death, is not a sacrifice; for no death takes place in it. Our Reformers are almost always opposed to making this sacrament 'a sacrifice'; therefore they called 'the altar' a table, 'the Holy Table.' And they left the word 'Priest,' as if it were 'Presbyter,' elder minister. Even *ιερέως* originally meant only 'minister in sacred things,' *ιερουργέω*, Rom. xv. 16. keep the feast, very probably referring to the Lord's Supper. There is no intimation that Eastertide was near, or is alluded to. Some rather strangely imagine that our whole Christian life is meant by the word '*feast*.'

9. I wrote. A former letter by Paul, of which no trace is elsewhere found. Chap. vii. 1 refers to a letter of this church to Paul; this also is lost.

10. ye ought, i. e. if ye ought to separate from the evil, ye ought to leave the world.

6. 1. go to law, *κρίνεσθαι*, 'be judged.' the unrighteous, the world.

if the world is judged by you, are ye unfit for the smallest
 3 tribunals? Do ye not know that we shall judge angels? (Shall
 4 we) not at all (judge) at least things of (this) life? If therefore
 ye should have things indeed of (this) life, set them to judge
 5 that have been thought nothing of in the church. I am speak-
 ing to you for rebuke. Is there thus not even one wise among
 (you), who shall be able to arbitrate in the midst with his
 6 brother? But on the contrary, brother goeth to law with
 7 brother, and this before unbelievers. Therefore indeed (I say),
 forthwith it is altogether an overthrow among you that ye
 have suits with yourselves. Wherefore are you not rather
 8 wronged? Wherefore are ye not rather deprived? But on the
 contrary ye are wronging and depriving, and this (to) brethren.
 9 Do ye not know that unjust (men) will not inherit God's king-
 dom? Do not err! Neither fornicaters, nor idolaters, nor
 10 adulterers, nor effeminate, nor liars with men, nor thieves, nor
 covetous, nor drunkards: not revilers, not extortioners, will
 11 inherit God's kingdom. And such some (of you) were. But
 ye washed yourselves from it; but ye were made whole; but
 ye were made just in the name of our Lord Jesus Christ and
 in the Spirit of our God.

2. tribunals, *κριτήρια*; not 'trials.'

3. judge angels, sitting with Christ at the final judgment, Rev. xx. 4.

5. rebuke, *ἐντροπή*, original sense 'animadvert.' 'Shame' is *καταισχύνω*.
 arbitrate, *διακρίνειν*, 'distinguish,' 'decide a case,' 'discern.' The proper
 word for *arbitrate* is *βραβεύω*, 'be umpire.'

7. an overthrow, *ἥττημα*, from *ἡττα*, a defeat in battle, 'loss,' 'damage.'
 Some mistakenly make it 'a diminution.' *ἡττώω* is not from *ἡττων*.

8. deprived, *ἀποστερέω*, may be by violence as much as by fraud. There
 are also just deprivals even by law. *Ἀποστερεῖν* belongs to all.

9. effeminate, *μαλακοί*, 'no hardihood.' Meyer, 'luxurious livers.'

10. covetous, any sinful desire reigning in such; Tenth Commandment.
 extortioners, *ἄρπαγες*, those that grasp at advantages right or wrong. The
 present day is finding out excuses for drunkards and other gross sinners, as, 'it
 is hereditary,' 'it is constitutional,' &c. The Bible knows nothing of ex-
 cuses for immorality; but stamps the sin to alarm and so save the sinner.

11. ye washed yourselves from these, in professing Christianity at bap-
 tism; and when ye became Christ's indeed, ye were washed by a baptism of
 the Spirit, John iii. And ye are becoming more just and holy. Ye are jus-
 tified, and ye are being sanctified.

12 All things are lawful to me, but all are not expedient. All
 things are lawful to me, but on the contrary I will not be
 13 brought under authority by any one. The provisions are
 for the belly, and the belly for the provisions. But God will
 bring to naught both this and those. But the body is not for
 14 fornication, but for the Lord, and the Lord for the body. But
 God raised up the Lord, and will raise us up through His
 15 power. Do ye not know that your bodies are members of
 Christ? Shall I then take the members of Christ and make
 16 (them) members of a harlot? Or do ye not know that he that
 is joined to a harlot is one body? For "the two shall be unto
 17 "one flesh." But he that is joined to the Lord is one spirit.
 18 Flee fornication. Every sin, whatever a man may do, is outside
 the body; but he that fornicateth is sinning against his own
 19 body. Or do ye not know that your body is a temple of the
 Holy Spirit, Whom ye have from God? And ye are not your
 20, 21 own. For ye were bought with a price. Glorify God in-
 22 deed in your body, and in your spirit, which are God's.

7 But concerning the things of which ye wrote, it is good for a
 2 man not to touch a woman. But on account of the fornications
 let each (man) have his own wife, and each (woman) have her
 3 own husband. Let the man render the kindness that is due to the

12. lawful, the best rendering of *ἔξεστιν*, 'are allowed.' be brought under authority, will not acknowledge authority over me in such things. See Col. ii. 18, *καταβραβεύετω*, 'rule you down.'

13. provisions, miscalled 'meats,' as the word is now used. bring to naught, 'put away,' 'put an end to the use of it.' the Lord for the body. Christ came to redeem body as well as soul.

15. your bodies members of Christ. Paul invests the human body with honour; very different from the Manicheans and the Gnostics, who represented it as purely evil (see Villemain's *Life of Gregory VII*, and Sir R. Gresley's), and that asceticism is virtue and eremites saints. It is true that 'the flesh,' and 'the body of this death,' and 'carnal,' and 'a carnal mind,' are used in Scripture to represent sinfulness as opposed to a spiritual mind, &c. But words often carry opposite meanings. Paul and other Apostles are followed by Bishop Hall and others, who have written pointedly on Holy Matrimony. *τιμή* is often used in reference to this subject in the N. T. See Col. ii. 23.

7. 1. touch, a modest form of speech, very much misapplied by anchorets, &c. *ἀνὴρ* means equally *man* or *husband*, so also *γυνή*, *woman* or *wife*.

3. The rejected reading, *τὴν ὀφειλομένην εὐνοίαν*, is very pretty. One would

4 woman, and in like manner also the woman to the man. The woman hath not authority over her own body, but on the contrary the man. But in like manner the man hath not authority
5 over his own body, but on the contrary the woman. Do not deprive one another, except it be at all of agreement, for a season, that ye be may at leisure for the fasting and prayer, and may come together again, that Satan may not tempt you,
6 on account of your want of self-control. But this I say (as)
7 according to agreement, not according to command. For I will that all men be as I myself (am) also. But on the contrary each (man) hath his own gracious gift of God, one indeed this, and another this.

8 But I say to them that live unmarried and to the widows (in particular), it is good for them if they remain as I also (do).
9 But if they have not self-control, let them marry, for it is better
10 to marry than to be inflamed. But on those that have married I enjoin, not I, but the Lord, that a woman be not separated from a husband: but if also she be separated, let her remain unmarried or be reconciled to her husband; and that a
11 man do not leave (his) wife. But to the rest I say, not the
12

be glad if the coming scrutiny of MSS. should re-establish it. Nothing is more striking than the Bible picture of married life. Socrates and Plato and Aristotle were not able to dream of raising this department of man's natural life to anything near this level. Read their Politics.

5. want of self-control. ἀκρασία, from ἀκρατής, 'weak'; not from ἀκρατος, 'unadulterated' wine. agreement between yourselves, not commandment by another.

7. that all men be, &c. The strangeness of this saying is nearly removed when Paul adds below, 'It is good for the present necessity,' ἀνάγκη. In twelve years judgment was to come on the Jews; and this was often in the minds of all Christians.

8. widows seem here to be spoken of as a special class of those that are living unmarried. Canon Farrar takes it differently.

10. those that have married, i. e. being so now. The run of this passage is as if Paul had never been married. It is allowed that unmarried persons were in certain cases admitted on the Sanhedrim.

11-13. not leave, οὐκ ἀφιέτω; legitimate and better rendering of the Revisers. let her remain unmarried. Marriage during the lifetime of the other married person is, in the case of the wife, forbidden in express words. Divorce was very common among Jews. See Mishna, § De Divortius, Pt. iii.

Lord, If any brother have an unbelieving wife, and she is well
 13 pleased to dwell with him, let him not leave her. And a woman
 that hath an unbelieving husband, and he is well pleased to
 14 dwell with her, let her not leave her husband. For the un-
 believing husband hath been sanctified in the wife and the
 unbelieving wife hath been sanctified in the husband: since
 otherwise your children are unclean, but now they are holy.
 15 But if the unbelieving separate let him separate. The brother
 or the sister has not been slavishly bound to remain in such
 16 (circumstances), but God hath called us in peace. For what
 knowest thou, O wife, if thou wilt save thy husband? or what
 17 knowest thou, O husband, if thou wilt save thy wife? (What!)
 but that, as God has given his share to each, as the Lord has
 called each, so let him walk. And so ordain I in all the
 18 churches. Hath any been called circumcised? Let him not
 become uncircumcised. Hath any been called in uncircumci-
 19 sion? Let him not be circumcised. The circumcision is no-

Surenhusius. It was allowed on almost any plea. Christ forbid it except for adultery: and even in that case did not allow re-marriage during the wife's life even to the injured husband. This rule is the only secure basis. 'Felices ter et amplius, Quos irrupta tenet copula.'

14. sanctified in the wife. This can hardly be forced to mean anything more than dealt with as *clean*, not *κοινός*, i. e. as Christian. So the child is dealt with as if it were *clean*, or Christian, by both parents. **the brother**, as in v. 15 also, 'the fellow Christian.'

15. Not slavishly bound to remain living with the heathen partner. **in peace**, i. e. the Christian partner to remain with the other if there be not overwhelming objections.

17. The use of *εἰ μή* is singular, unless the meaning be, What then is to be followed, except this rule generally? which Paul everywhere insisted on.

19. It is hardly possible to put into stronger rhetorical words the truth that no outward visible rite is made of God the great channel or the *sine qua non* of salvation. Obedience in heart and life is here set so much above the primary Divinely appointed token and mode of admission into the visible church from Abraham to Christ, that to use or to refuse it is said to be *nothing*, i. e. nothing in comparison. Paul loved the Jews, and would have done or said almost anything not to offend them. But the pressure of strong conviction compels him to insist on all this. The like is surely true of baptism, the primary and introductory sacrament now. And yet how much do we find in the Fathers, and in all time down to this age, that is in direct opposition to this teaching of the great Apostle.

20 thing, and the uncircumcision is nothing: but on the contrary
 a keeping of God's commandments. Let each in the calling in
 21 which he was called, in this remain. Wast thou called a slave?
 Be not careful. But if thou canst also become free, rather
 22 use (the power). For the slave that was called in (the) Lord is
 (the) Lord's freedman. In like manner he also that was called,
 23 free, is Christ's bondservant. Ye were bought with a price. Do
 24 not become men's slaves. Let each in the thing in which he
 25 was called, in this abide with God. But concerning the
 virgins I have not a commandment of the Lord, but I give
 a decision as having received by the Lord mercy to be
 26 trustworthy. I consider therefore this to be good on account
 of the present necessity, that to be so is good for a man.
 27 Hast thou been bound to a wife? Do not seek to be loosed.
 Hast thou been loosed from a wife? Seek not a wife. But if
 thou hast also married, thou didst not sin, and if the virgin
 28 married, she did not sin. But such will have trouble in the
 29 flesh. But I am sparing you. But this I say, brethren, the sea-
 son is shortened; that which remains is that they that have wives
 30 be as not having them; and those that weep as not weeping,
 and those that rejoice as not rejoicing, and those that buy as not
 31 possessing, and those that use this world as not retaining it.
 32 For the fashion of this world is passing away. But I will that
 ye be without anxiety. The unmarried is anxious about the
 33 things of the Lord, how he may please the Lord. But he that
 married is anxious about the things of the world, how he may
 34 please his wife. And the wife also has become different from
 the virgin. The unmarried woman is anxious about the things
 of the Lord, that she may be holy both in the body and in the
 spirit: but she that married is anxious about the things of the
 35 world, how she shall please the husband. But I am speaking

27. I. e. during that pressure of trouble.

29. the season, *ὁ καιρός*, before the coming trouble is running to its close. One English term expresses vv. 29-31, sitting loose to all the property, fears, joys, and all the entangling circumstances of this life.

31. passing away, *παράγει*, like a scene at a theatre, being drawn aside that another may take its place before the company.

32. anxiety. Anxious care is always *μέριμνα*.

this in relation to that which is expedient for yourselves: not that I may throw a snare on you, but on the contrary for that which is seemly and for attending on the Lord well without dis-
 36 traction. But if any one considereth that he is acting unseemly to his own virgin, if she be at her prime, and he is bound to its being so, let her do what she will she doth not sin. Let them
 37 marry. But he that is standing settled in his heart, not having a necessity, but hath authority over his own will, and hath judged this in his own heart, to keep his own virgin, will do
 38 well. So that he that giveth (her) in marriage doth well: and
 39 he that giveth (her) not in marriage will do better. The wife has been bound for as long as her husband liveth. But if her husband has been laid to rest, she is free to be married to whom
 40 she will; only in the Lord. But she is happier if she remain, according to my decision. But I also think that I have God's Spirit.

8 But concerning the things sacrificed to an idol we know that we all have knowledge. The knowledge puffeth up, but the
 2 love buildeth up. If any thinketh that he hath known any-
 3 thing, he did not yet know anything as he must know. But if
 4 one loveth God, this man hath been known by Him. Concerning

35. a snare, *βρόχον*, like the lasso of hunters in South America, and indeed in many lands. And the full meaning appears to be, Paul says, I do not seek to make you subject to your minister, rather than to a husband.

36. his own virgin, *ἐπὶ τὴν παρθένον αὐτοῦ*. It is perhaps hard for us to realise how in those days daughters had next to no choice as to their future husbands, and to what a degree they were like the chattels of their parents. The real state therefore of family rights at that time explains Paul's speaking of a girl's being married or not as simply her father's affair. *ἀκμή*, the point of maturity; twenty for a woman, thirty for a man. So Plato reckoned.

39. The wife has been bound. It is curious that not a word slips out in this chapter about the husband being bound as long as the wife lives.

40. in the Lord. See 2 Cor. vi. 15. think, *δοκῶ*, from which word comes *δόγμα*, a decree, and our word 'dogma.' None of these mean that people doubt about them. St. Paul's conviction is that he is inspired. So it seems to me.

8. 2. that he hath known, &c. If the knowledge in a man makes him proud and unloving, it is clear that his knowledge is defective in those points of view which would both humble him and produce love. God, who has perfect knowledge, 'is love.'

therefore the eating of things sacrificed to an idol, we know that no idol exists in the world; and that no other God exists
 5 except one. For also if indeed there are gods, (so) called, either in (the) sky or on earth, as there are gods many and lords many,
 6 but on the contrary to us (there is) one God the Father, out of Whom all the things (are), and we (are) unto Him; and one Lord Jesus Christ, through Whom all the things are, and we are
 7 through Him. But the knowledge is not in all. But some in the consciousness as to the idol, until now, eat, as a thing sacrificed to an idol, and their conscience, being weak, is de-
 8 filed. But food will not bring us near to God. Neither if we eat are we superior; nor if we do not eat, are we losers.
 9 But see lest in some way this your authority may become a
 10 stone of stumbling to them that are weak. For if one should see thee, that hast knowledge, reclining in an idol's temple, will not his conscience, as he is weak, be built up unto the eating of the
 11 things sacrificed to an idol? And he that is weak shall by thy
 12 knowledge perish, on account of whom Christ died. But when ye thus sin against the brethren, and smite their weak con-
 13 science, ye are sinning against Christ. Wherefore if food maketh my brother stumble, I will not eat flesh for ever, that I may not make my brother stumble.

9 Am I not an apostle? Am I not free? Have I not seen

4. no idol exists. *ἔστω*, 'has living existence,' the existence of a living being; an idol has no senses. See Isa. xlv., and Horace, '*Olim truncus eram*,' &c., sublime!

5. gods many. Compare John x. 36.

7. consciousness. Rev. Version *συνθηεία* instead of *συνειδήσει*. Pleasant change. Is it supported by the greatest body of evidence? weak, not furnished with knowledge that makes it stand strong.

10. reclining on a couch; generally a couch was for three, '*triclinium*.' For, i. e. attend to this; *for* actually this is the result.

12. smite, so as to wound both conscience and the man, making all uncertain to him: thus leading him into doubt and sin.

13. not eat flesh, i. e. under the circumstances. For to eat the flesh of an animal killed and given or sold by a Christian, would offend none, except a Pythagorean eater of pulse from conscientious principles. Clement of Alexandria is said to have joined the vegetarians.

9. 1. If Paul let his right as an Apostle be disputed and denied, the Gospel according to his teaching would go with it, and other gospels of all kinds

2 Jesus our Lord? Are not ye my work in the Lord? If I
 am not an apostle to others, nevertheless I am at least to
 3 you, for ye are the seal of my apostleship in the Lord. My
 4 defence to them that are examining me is this. Have we not
 5 authority to eat and drink? Have we not authority to lead
 about a sister to wife, as the rest of the apostles, and (in par-
 6 ticular) the brethren of the Lord and Cephas? Or have I
 7 only and Barnabas not authority not to work? Who ever
 goeth to war at his own charges? Who planteth a vineyard
 and does not eat its fruit? Or who is shepherd to a flock
 8 and doth not eat of the milk? Do I say these things after the
 manner of a man? Or does not the law also say these
 9 things? For in the law of Moses it has been written "Thou
 "shalt not muzzle an ox threshing." Is God caring for oxen?
 10 Or is He saying it altogether on our account? For it was

would triumph. Therefore in both these two Epistles he most strenuously defends himself.

4. **authority.** It would seem that ascetics had sprung up at Corinth in opposition to its luxuries; and they demanded obedience from Paul himself, as many demand total abstinence now, and that they taught that celibacy is a more holy state.

6. **the brethren of the Lord.** Many writers have written much. But all attempts at showing that James, the cousin ($\delta \acute{\alpha}\delta\epsilon\lambda\phi\acute{o}\varsigma$) of our Lord, and son of Cleopas and Mary (the sister of Mariam (Miriam) the Virgin mother), was not a real Apostle, seem to me to fall to the ground before this verse; which admits of no other translation [see chap. vii. 8 for a like case], and before the still stronger evidence Gal. i. 19: 'Other of the Apostles saw I none, save James, the brother of the Lord.' All that has been urged appears like an elaborate showing that two and two, in one case at least, do make five.

9. Deut. xxv. 4. Meyer states from heathen writers that the Gentile nations used to put muzzles on the cattle in this work.

10. Is God caring for oxen (only)? or does he mean the spirit of the rule to hold as to the allowances given to ministers? It is, I think, one of the sins of our own country, that most people like to have the religious work of their parishes and chapels done at a very cheap rate, even when the minister's family is known to be needy, and when the minister is both faithful and laborious. The spirit of the whole of these verses urges that Christian ministers should not be paid less than the average of the salaries of persons with equal education and powers in other professions. Beyond doubt God observes all this, and visits for these things. Ministers that, like Paul, are loth to ask, lest they

written on our account, because he that ploweth ought to plow in hope, and he that is threshing in hope, to partake
 11 of the hope. If we sowed to you the things that are spiritual, is it a great thing if we shall reap your things that are carnal?
 12 If others partake of this authority over you, do not we rather? But we did not use this authority. But on the contrary we are bearing all things that we may not give a hindrance to
 13 the Gospel of Christ. Do ye not know that they that work in the holy things eat of the things out of the temple? They that give attendance at the altar share together with the
 14 altar. Thus did the Lord also ordain for them that are 15 declaring the Gospel to live out of the Gospel. But I have not used any of these things. But I did not write these things that it should become so to me. For it is good for me rather
 16 to die than (that) any shall make my boasting void. For if I may preach the Gospel it is not a boasting to me. For necessity is laid on me. But woe is it to me if I do not preach
 17 the Gospel. For if I practise this willingly I have a reward, but if unwillingly, I have been entrusted with a stewardship.
 18 What therefore is the reward to me? That (in) preaching the Gospel I may make the Gospel of Christ without charge to you, that I may not make a bad use of my authority in the
 19 Gospel. For being free from all, I made myself a slave to
 20 all, that I may gain the more. And to the Jews I became as a Jew, that I may gain Jews; to them that are under law,

should hinder the Gospel, ought to be considered all the more. Doubtless Christ in His Providences contrives to reward those that care, as some do, for the wants of their faithful pastors, and that do it in a way that does not humble them in receiving it. A good minister, first of his time, said, 'People are very kind: but they have a very slow sense of what is justly due.'

16. **woe is it to me, &c.** What can measure the guilt of the minister who neither understands nor cares to understand the Bible that God put into his hands at his ordination? or that does not earnestly study the Bible that he may acquire power from on high to preach it richly?

18. **make a bad use of my authority, καταχρήσασμαι.** Wilfulness is a great temptation, especially to a man conscious of possessing acknowledged powers. The Master was meek and not self-willed. Archdeacon Hoare used to say, 'When will ministers use a little self-denial in their wills and consciences?'

20, 21. **law.** Paul so often puts the article, saying 'the law,' when he

as under law, not being under law myself; that I may gain
 21 them that are under law. To them that are without law, as
 without law, not being God's lawless one, but Christ's loyal
 22 one, that I may gain them that are without law. To the weak
 I became as weak that I may gain the weak. To all I became
 23 all things that I may by all means save some. But I am doing
 this on account of the Gospel, that I may become a fellow-
 24 partaker with it. Do ye not know that they that run in
 25 the course do all indeed run, but one taketh the prize? So
 run ye that ye may obtain. But every one that is contending
 is temperate in all things. They therefore indeed (contend), that
 26 they may take a corruptible crown, but we an incorruptible. I
 therefore am thus running, not as in an uncertain way. I
 27 am thus fighting, as one not beating air. But on the contrary
 I beat my body down and lead it in slavery, lest in any way,
 after having been a herald to others, I may myself become
 disallowed.

10 For I will not, brethren, that ye be ignorant that our
 fathers were all under the cloud, and all passed through the
 2 sea, and did all baptize themselves unto Moses in the cloud

means the law of Moses, that I think it generally safer to translate this and
 some other passages, where Paul has not put the article, of 'law' in general,
 leaving it to every reader to include the special case of 'the law of Moses.'
 as a Jew, particularly when he for the last time came to Jerusalem, and also
 previously, when he circumcised Timothy, a Gentile's son. them that are
 without law. The Christian Church in Antioch was, both from distance and
 by conscientious choice, under the direction of Barnabas, a Cypriote, very
 much independent of the legal customs and rules of the more Jewish Church
 at Jerusalem; which was specially under the Apostles, who remained there
 when 'the persecution that arose about Stephen' drove out most others.

25. Crowns of 'wild palm, apples, parsley, fir.' Greek Anthology.

26. I know well what I am doing, and that I am growing in self-control,
 according to God's intention and word.

27. I beat my body down, as boxers strike each others' faces: in English,
 'I keep my body down,' that natural desires may not get the mastery over
 Divine grace and conscience.

10. 2. baptize themselves, *ἐβαπτίσαντο*. Dr. Lightfoot describes a pro-
 selyte's baptism under the law. The minister on the bank uttered truths; the
 proselyte, standing in the river up to the neck, then dipped his own head
 under, and afterwards came up out of the water.

3, 4 and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink: for they were drinking of a spiritual rock following (them). But the rock was Christ. 5 But on the contrary God was not well pleased with most of 6 them: for they were overthrown in the wilderness. But these things became examples to us, that we may not be desirers 7 of evil things, as they also desired (them). Nor become ye idolaters, as some of them, as it has been written, "The people 8 sat down to eat and drink and stood up to sport." Nor let us fornicate as some of them fornicated, and fell in one day 9 twenty-three thousand. Let us not grievously tempt the Lord, as some of them also tempted and were destroyed by the 10 serpents. Nor murmur ye, as some of them also murmured, 11 and were destroyed by the destroyer. But these things were happening to them in the way of examples; but they were written for our admonition, unto whom the ends of the ages 12 have come down. So that let him that thinketh that he is 13 standing look that he may not fall. Temptation hath not

3. all ate the same spiritual food. I remember that a large part of the Fathers and Doctors understand the words 'the same,' to mean the same that we Christians have; but surely the meaning is, that good and bad among the Israelites had the same food and drink, called *spiritual*, because they had a typical character, representing the spiritual blessings of God's grace under the Gospel covenant that was to come. Erastus argues fairly to this effect, when he urges that the righteous and the wicked in Israel alike partook of the Passover feast, and were ordered, without exception as to their character, to partake of it. Not such Paul's ruling regarding the Lord's Supper, chap. xi. of this letter. He lays very great stress on communicants being meet, *ἄξιοι*.

5. not well pleased, *οὐκ εὐδόκησεν*. We remember the message of the angels to the shepherds; but let a protest lie against *εὐδοκίας* in it according to the Rev. Version. As Dean Perowne well says, we wait for more evidence before we can be persuaded to accept it.

7. Exod. xxxii. 6.

8. to sport. See the constant effects of open idolatry, Exod. xxxii. 25.

11. the ends of the ages, *τέλη*, both 'objects' and 'terminations.' They all pointed to Christ and His age, which is the hinge of human history.

13. A grand assertion of the care of God's Providence over man, and a very express establishment of the accountability of man; affirming that it is not necessary for man to sin, and that the guilt of sinning lies at man's door. God has done all that He has thought it good to do to prevent sinning. See James i. 13, 14.

overtaken (you) except to the measure of man. But God is faithful, who will not let you be tempted above what ye are able (to bear); but on the contrary will make with the temptation the way of escape also, that ye may be able to endure.

14, 15 Wherefore, my beloved, flee from idolatry, I am speaking
 16 as to prudent (men). Judge ye what I am saying. The cup
 of the blessing, which we bless, is it not a sharing of the blood
 of Christ? The bread which we break, is it not a sharing of
 17 the body of Christ? Because we, that are many, are one body,
 18 one bread: for the whole partake from the one bread. Look
 at Israel after the flesh. Are not those that eat the sacrifice
 19 sharers with the altar? What then do I say? That an idol is
 anything, or that a thing sacrificed to an idol is anything?
 20 But on the contrary, (I say) that the things which the nations are

16. cup and blood, bread and body. All say the bread and wine are signs of Christ's dying body and blood. But a considerable part of Christians in many ages has said, the signs indicate that the body and blood are not there. 'They are in heaven and not here'; and they are said to be given to us to indicate that we are to be nourished and comforted by grace and truth while we think of Him as our Paschal Lamb. we bless. In imitation of Him Who blessed and brake the bread, Matt. xxvi. 26. The question has been asked, what is the accusative after 'having blessed?' Some say it is, Christ blessed God; others, He blessed the disciples. St. Paul, who received his account 'from the Lord,' says, 'We bless the cup.' Must we not infer from this that it was 'the bread' which Christ blessed also as well as the cup? It became customary in early times for bishops to send bread of the Lord's Supper as a sacred present. It was called *εὐλογία*, as the cup is here called *τὸ ποτήριον τῆς εὐλογίας*, 'the cup of the blessing?' An effort has been made to translate *τὸν ἄρτον* 'the loaf.' Bread is better. Nevertheless it was unleavened cake. Considerable discussion arose through the Eastern Church wishing unleavened bread to be used. But the general practice of old, and now among Protestants in the West, has long been, to be content with bread in its most usual form; and in the same manner with pure wine, though from a single and not prominent passage in the Mishna we learn that in the Passover the Jews had hot water to mix with the wine, at least if they wished. The Mishna also orders the mixing water with wine usually in meals all the year round. But the Mishna was written about A.D. 190, so that changes might have arisen in the interval. See (Hebrew and Latin) Mishna, Surenhusius, Amsterdam, 1688. These points are therefore not certain, and are of small importance. They drew some attention in the Times this year, absolute certainty being asserted by Dr. Pusey.

sacrificing they are sacrificing to devils and not to God. But
 21 I will not that ye become sharers with the devils. Ye cannot
 drink a cup of Jehovah and a cup of devils. Ye cannot partake
 22 of a table of Jehovah and a table of devils. Or do we provoke
 the Lord to jealousy? Are we stronger than He?

23 All things are lawful to me; but on the contrary not all are
 expedient. All things are lawful to me, but on the contrary
 24 all things do not edify. Let none seek his own; but on the
 25 contrary each that of the other. Eat everything that is sold
 26 in market, asking no question on account of conscience. For
 27 "the earth and its fulness (are) the Lord's." If any of the un-
 believers invite you, and ye be willing to go, eat anything
 that is being set before you, asking no question on account of
 28 conscience. But if any say to you, "This is a thing of holy
 sacrifice," do not eat, on account of him that gave information
 29 and of conscience. For "the earth and its fulness (are) the
 "Lord's." But I mean by conscience not thine own, but that
 of the other. For why is my freedom judged by another
 conscience? But if I by grace am partaking, why am I
 calumniated for that on behalf of which I am giving thanks?
 30 Whether therefore ye eat or drink or do anything, do all to
 31 God's glory. Be without offence both to Jews and Greeks,

20. devils, *δαίμονια*. No good in rendering it 'demons.'

21. Bishop Philpott of Exeter defended translating *κοινωνούς* sharers. See his wonderfully acute letters to Ch. Butler.

25. Good sense is nowhere more in place than in religion.

26. Ps. xxiv. 1, 29.

28. a thing of holy sacrifice. Polite language, as at table, meaning the same as 'sacrificed to an idol'; such terms would have been used in courtesy at a feast.

29. by grace. It is not certain that it does not mean, as Meyer seems partly to think, 'with thanks,' as 'grace before meat.' Possibly this customary term had its root in this verse. The practice comes from our Lord, Who, according to Jews' custom, blessed the loaves and fishes, and acted in the same way at other meals. Our English grace used very often to be 'Bless, O Lord, these good things to our use and us to Thy service,' &c. &c. Mark the last clause of this verse, noting a regular custom. It is absurd to suppose that if I abstain, in order that I may not hurt another man's conscience, it creates a conscientious objection in me to the thing itself. I know that the earth and its fulness are God's.

32 and to the Church of God, as I also please all in all things, not seeking that which is expedient for myself, but that which 11 is (so) for the many, that they may be saved. Become imitaters of me, as I also (am) of Christ.

2 But I praise you, brethren, that ye remember me (in) all things, and are retaining the traditions, as I delivered 3 (them) to you. But I will that ye know that the head of every man is Christ, but the head of a woman is the man; 4 but of the Christ God is (the) Head. Every man praying or prophesying, having a covering (falling) down (over his) head, 5 is putting his Head to shame. But every woman praying or prophesying with her head uncovered is putting her own head to shame. For it is one and the same with her that has been 6 shaven. For if a woman is not covered let her also be shorn. But if it is disgraceful to a woman to be shorn or shaven let 7 her be covered. For a man ought not indeed to have the head covered, being an image and glory of God; but a woman 8 is a man's glory. For man is not out of a woman, but woman

11. 1. This verse probably gave the title to the book of Thomas à Kempis.

2. Traditions, *παράδοσεις*, as 2 Thess. ii. and iii. same as rules, *Κανόνες* chap. x. The word *δόγματα*, 'decrees,' does not occur in Paul's writings till ten years later, when he was at Rome. These 'traditions' here have reference (1) to decent appearance in public worship, and (2) to behaviour in love-feasts; and (3) to the place and manner of administering Christ's second sacrament; and (4) who are to partake of it.

4. A veil, 'tallith,' was commonly used by Jews in prayer. Paul says 'a man should not do so; for he has to show that he has no master on earth, but has Christ for his head.' A woman ought to have a veil on her head, even when praying or prophesying, i. e. uttering public instruction by the Spirit.

6. The meanings of the two words 'shorn,' *κείρασθαι*, and 'shaven,' *ξυράσθαι*, are equally beyond dispute; the latter, to have the hair 'cut off with a razor close to the skin,' and the former for the woman 'to have her hair cut short as with scissors, but not close to the skin.'

8. Adam was the original stock of the race, standing at first alone, till a part of himself was excised and reconstituted, to form a fit companion. Eve came into being for Adam's sake; and to indicate subjection, verse 10, has flowing hair, sometimes in warmer lands reaching to the ground, and so full that, if let fall, it would veil the whole person. Paul seems, verse 6, to forbid the modern novel mode of cutting a woman's hair as short as a man's, saying that it is against nature, verse 15, as flowing hair would be in a man. If it

9 out of a man. For also man was not created on account of
 10 the woman, but woman on account of the man. On this
 account ought the woman to have authority on her head, on
 11 account of the angels. But neither is man without woman,
 12 nor woman without man, in the Lord. For as the woman
 is out of the man, so is the man also through the woman;
 13 but all things (come) out of God. Judge among yourselves.
 14 Is it becoming that a woman pray to God uncovered? Doth
 not nature itself teach you that if a man have long hair, it
 15 is a dishonour to him, but if a woman have long hair it is a
 glory to her: because the hair has been given to her in place
 16 of a covering. But if any man thinketh to be a lover of
 contention, we have not such a custom, nor the churches of
 God.

17 But giving this (subsequent) injunction I am not praising
 you; because ye do not come together to the better but on
 18 the contrary to the worse. For, first of all indeed, when ye

seemed good to the Spirit to have Paul particularise all this, it cannot be right in teachers and writers to pass it over, and to let fashion take its course unchecked. For evidently the spirit of these injunctions goes against the breaking down of these marked distinctions in the attire of the two sexes which have prevailed generally in all lands. Verse 16 cuts the debate short in a severe way, neither usual with this apostle, nor by any means complimentary to those that in any age refuse to obey his revelations. He then strikes off abruptly, verse 17, into a weightier subject.

10. on account of the angels. Satan (and his angels) who tempted Eve.

18. It seems that the first fault of the brethren was to hold their agapæ, love-feasts, in the building used for Divine Service, see verse 22. It is as if Paul had written at full, 'How is this, for have ye not houses for the eating and drinking?' which corresponds to verse 33, 'when ye are coming together unto the eating,' and to verse 34, 'eat in an house,' ἐν οἴκῳ. And all this makes it probable that verse 18 means meeting for the love-feast meal; followed by the Lord's Supper in imitation of Christ's course, when He instituted it, the bread after the Passover evening meal had begun, and the cup when it was finished. See Luke xxii. Then the second fault was the selfish way in which contributors to the feast ate first from what they had brought, and sometimes to excess, at least in drinking; so that they that ate afterwards what was left, had at times not enough to satisfy their hunger, and felt ashamed of their poverty, verse 22. Paul's remedy is, verse 33, 'Wait for one another, and begin together.' Their third fault was the consequence of holding the agape and the Lord's Supper in the same building, the latter after

come together in the church, I hear that there are divisions
19 among you, and in some part I believe (it). For it is ne-
cessary that there be parties among you, that the approved
20 may become manifest among you. When therefore ye are
coming together to one place, it is not to eat (the) Lord's
21 supper. For each in the eating first takes his own supper;
22 and one indeed is hungry, but another is drunken. (What!)
for have ye not houses for the eating and drinking? or do
ye despise the churches of God and put the poor to shame?
What shall I say to you? shall I praise you in this? I do
not praise you.

23 For I received from the Lord that which I also delivered
to you that the Lord Jesus on the night, on which He was
24 being betrayed, took bread; and having given thanks brake
it and said, Take ye, eat ye; this is My body which is broken
25 on your behalf. Do this for remembrance of Me. In like
manner also the cup, after having supped, saying, This cup
is the new covenant in My blood. Do this as often soever
26 as ye may drink (it), for remembrance of Me. For as often
soever as ye may eat this bread and may drink the cup, ye
27 are declaring the death of the Lord until He may come. So
that whoever may eat this bread or may drink the cup of the

the other: viz. that some came in a very unfit state to that sacrament; some after excess of wine, and others suffering both from hunger, and from feelings of shame at having been so treated. In vv. 17 and 22, Paul says forcibly, I cannot praise you for this. Your meetings are not doing good, but harm.

23. In this earliest inspired written account of this sacrament's institution, Paul does not mention Christ's blessing it, but only His giving thanks, a different act, even if, as Erasmus supposes, they were both expressed by our Lord in words, as also at the miracles of the loaves. It is not quite clear that the blessing of the elements amounted to a consecration of them, since this depends on the words Christ used in blessing them and in giving thanks: and these words have not come down to us. So the matter remains open as far as His example goes.

26. How often this sacrament should be used—whether, like the Passover, once a year, or three times in a year on special days, or monthly, or every Sabbath-day, or daily, or sometimes oftener—much has been written since. It can only be said that *Ὅσάκις ἄν*, 'as often soever,' though it defines not how often it should be observed, seems opposed to its being seldom used, or once a year only, as the Passover. There is a pamphlet on this by Hobart Seymour.

Lord unworthily, he will be guilty of the body and of the
 28 blood of the Lord. But let a man prove himself and so eat
 29 of the bread and drink of the cup. For he that eateth and
 drinketh unworthily is eating and drinking judgment to him-
 30 self, not discerning the body of the Lord. And on this account
 many among you are sick and infirm, and many are laid to
 31 rest. For if we were discerning ourselves, we should not be
 32 judged. But, when we are judged, we are being chastened by
 (the) Lord, that we may not be condemned with the world.

33 So that, my brethren, when we come together to the eating,
 34 wait for one another. But if any hunger, let him eat in a house,
 that ye may not come together unto judgment. But the rest
 of the things, however I may come, I will arrange for myself.

12 But concerning the spiritual (gifts), brethren, I do not wish
 2 you to be ignorant. Ye know that ye were nations led away
 3 toward the dumb idols, in whatever way ye might be led. Where-
 fore I make known to you that none speaking in (the) Spirit
 of God saith, Anathema (to) Jesus; and none can say, Jehovah
 4 Jesus, except in (the) Holy Spirit. But there are divisions
 5 of gracious gifts, but the same Spirit; and divisions of min-
 6 istrations and the same Lord: and differences of inward work-
 ings, but it is the same God, that worketh all of them in all.

27. unworthily, *ἀναξίως*, opens the question, Who are to receive it? and this is followed by verse 28, 'Let a man prove or assay himself,' and by the declaring, verse 30, that disease and even death had come from God on unworthy communicants: and the consolation is added that these judgments were sent to promote the saving of souls. Paul also says that the cup was given by Christ after the Paschal Supper was finished, *μετὰ τὸ δειπνῆσαι*, 'after they had supped.' The Rev. Version omits the word *κλώμενον*, 'broken,' verse 24, a painful change. guilty of the body and of the blood of the Lord, chargeable with dishonouring this sacred rite. It does not imply that Christ's body and blood are *re ipsa* 'taken and received'; though the Church of England catechism does say that the faithful 'verily and indeed' receive them.

34. The apostle lastly declares that, when he comes, he will arrange what is to be done in the rest of the things: and he proceeds to the miraculous gifts. however I may come, i. e. by Macedonia or another way; by land or by sea.

12. 2. in whatever way ye might be led, hints at all abominations of idolatry.

3. can say, i. e. 'a heart-saying' of Jehovah Jesus, with a changed heart. Jesus Anathema no Christian could utter.

7 But to each is given the manifestation of the Spirit to profit.
 8 For to the one indeed is given through the Spirit a word of
 wisdom, but to another a word of knowledge according to the
 9 same Spirit, to another faith, in the same Spirit, but to another
 10 gracious gifts of healings in the one Spirit, but to another
 (the) inworkings of powers, but to another prophesy, but to
 another discernings of Spirits, but to a different one (the) kinds
 11 of tongues. But all these worketh the one and the same Spirit
 dividing to each severally as He willeth.

12 For as the body is one and hath many members, but all
 the members of the body, being many, are one body, so is
 13 Christ also. For in one Spirit also were we all baptized into
 one body, whether Jews or Greeks, whether slaves or free:
 14 and were all made to drink (into) one Spirit. For also the
 15 body is not one member, but on the contrary many. If the foot
 say, Because I am not a hand, I am not of the body, it is not
 16 for this (reason) not of the body. And if the ear say, Because
 I am not an eye I am not of the body, it is not for this (reason)
 17 not of the body. If the whole body were eye, where (were) the
 hearing? If (the) whole (were) hearing, where (were) the smell-
 18 ing? But now God set the members, each one of them in the
 19 body, as He willed. But if all were one member, where were
 20, 21 the body? But now there are many members, but one body.
 But the eye cannot say to the hand, I have not need of thee:

9. The question arising in Eph. ii. 8, whether faith is called God's gift, has by some been answered from the text which numbers faith among the gifts of the Spirit; but this is hardly conclusive, because the faith mentioned here seems to be rather faith in the possession of miraculous powers, like Samson's; the not distinguishing of which from true saving faith has made some speak of Samson as a true believer. But Samson's spots do not look like the spots of God's children. Doubtless faith is a fruit of grace; but the question remains, Is it or is it not called in the Bible a gift of God?

10. translation, *ἑρμηνεία*, not 'interpretation.' It is a false bias in 'translators' to be more anxious to 'interpret' than 'truly to translate.'

16. The less eminent in each rank are apt to repine; but the more common repining is because God has not set us in a rank above our own.

21. The great preacher, or the governing bishop, or the learned professor, is at the furthest remove from being independent of the labours of the Sunday School teacher or the District Visitor.

22 or again the head to the feet, I have not need of you. But on the contrary the members of the body, that seem to be weaker, are necessary; and those of the body which we think the more dishonourable, these we crown with more abundant honour; and our uncomely (members) have more abundant comeliness. But our comely (members) have not need. But on the contrary God mingled the body together, having given more abundant honour to that which was deficient, that there may not be division in the body, but that on the contrary the members may have one anxiety on behalf of one another. And if either one member suffers, all the members suffer with it, or if one member is glorified, all the members rejoice with it. But ye are Christ's body and members (each) in his part. And some indeed God set in the churches, firstly apostles, secondly prophets, thirdly teachers, afterward powers, afterward gracious gifts of healings, helps, governments, kinds of tongues. (Are) all apostles? (Are) all prophets? (Are) all teachers? (Have) all powers? Have all gracious gifts of healings? Do all speak with tongues? Do all translate? But be zealous of the gracious gifts that are the greater: and a yet superior way do I shew to you.

13 If I should speak with the tongues of men and of angels, but

23. these we crown, *τούτοις παρατίθεμεν*. It is Chrysostom's suggestion that the 'strength' or 'weakness,' the honourableness or dishonourableness and other distinctions of which St. Paul writes, are rated by the general estimate rather than by physical truth. This idea helps us in interpreting these parts of this wonderful parable. What must the highly-educated among the Corinthian Christians have thought of this refined instruction, independently of its spiritual applicability? Compare with it the well-known fable by Menenius Agrippa, which has been justly admired. I think it is in the teaching of Socrates, as given by Plato, that I remember a beautiful passage on the wise construction of the human body.

27. members (each) in his part, *ἐκ μέρους*.

28. helps, *ἀντιλήψεις*, to the rich and the poor, for those that are in any trouble. The machinery of Christian aid is now growing multitudinous and of infinite variety, as want calls it forth by its many and varied forms.

31. gracious gifts, *χαρίσματα*, different from *δώρα* or *δωρεά*. *τὰ μείζονα*, those that are really the greater. 'Best' is not right.

13. In a life of Dr. Duff is found an account of a Hindu who was charmed with this picture of Christian love, and went on repeating clause after clause and crying out Beautiful! Beautiful! O how beautiful! I abridge the story.

1. with the tongues, &c., not as some say, 'with many' tongues, but if I

have not love, I have become brass sounding or a cymbal
 2 tinkling. And if I have prophecy and know all mysteries
 and all knowledge, and if I have all faith so as to remove moun-
 3 tains, but have not love, I am nothing. And if I should give all
 my goods to feed the poor, and should give up my body that I
 4 may be burned but have not love, I am nothing benefited. Love
 suffereth long: it behaves kindly: love is not jealous: it doth
 5 not vaunt; it is not puffed up; it doth not behave unseemly:
 she seeketh not her own, is not exasperated; thinketh not evil,
 6, 7 rejoiceth not in iniquity; but rejoiceth with truth. She
 beareth all things, believeth all things, hopeth all things, en-
 8 dureth all things. Love never faileth. But whether (there be)
 prophesyings, they will be put away: whether (there be)
 tongues, they will cease: whether (there be) knowledge, it
 9 will be put away. For we know in part, and we prophesy
 10 in part. But whenever the perfect may come, that which was
 11 in part will be put away. When I was an infant, I was talking
 as an infant; I was feeling as an infant; I was reasoning as an
 infant: when I became a man I put away the infant's things.
 12 For we see now by a mirror, in a riddle, but then face to face.
 Now I know in part: but then I shall know, as also I was well
 13 known. But there now remain faith, hope, love: these three.
 But greater than these (two) is love.

1. speak as any man or angel. **brass sounding**, a brass basin giving a loud noise like a gong. **cymbal**, making a sharp high note.

2. remove mountains, Matt. xvii. and xxi.

3. give to feed the poor, *ψαμίζω*; give choice morsels or sops, as was done at meals and at Passover, John xiii. 26. **that I may be burned**, *ἵνα καυθήσωμαι* not proper Greek. There is no record of martyrdom by burning so early.

8. be put away, *καταργέομαι*, be disused, outgrown, done away.

11. feeling, *φρονῶν*. This is more than thinking or understanding. *φρόνημα* and its derivatives have a similar meaning. It is more commonly rendered 'minding.'

12. by means of a mirror, of an *ἔσοπτρον* of silver or other metal. Good ones gave excellent images. It is called *ἔσοπτρον*, *ἐνοπτρον*, or *κάτοπτρον* because you seem to see into it. Some carry this so far as to translate 'through a mirror.' 'Darkly,' in a riddle, *ἐν ἀνίγμاتي*, is as if common bad mirrors are alluded to, which gave a dark-looking image.

14 Follow after love : but be zealous of the spiritual (gifts) ; but
 2 rather in order that ye may prophesy. For he that speaketh in
 a tongue doth not speak to men but to God. For none heareth ;
 3 but by (the Spirit) he speaketh mysteries. But he that is pro-
 phesying is speaking edification and exhortation and comfort.
 4 He that speaketh in a tongue is edifying himself ; but he that
 5 is prophesying is edifying the church. But I will that ye
 speak in tongues ; but rather in order that ye may prophesy.
 For greater is he that prophesieth than he that speaketh in
 tongues, except unless he translate, that the church may receive
 6 edification. But now, brethren, if I should come to you speak-
 ing in tongues, in what shall I benefit you unless I should speak
 to you in revelation or in knowledge or in prophesying or in
 7 teaching ? The lifeless things however that give a sound, whether
 a pipe or a harp, if (each) do not give a distinction to the sounds,
 how shall that which is being piped or harped be known ?
 8 For if a trumpet also give an uncertain sound, who will prepare
 9 himself unto war ? Thus ye also unless ye should give a signi-
 ficant sound through the tongue, how shall that which is being
 10 spoken be known ? For ye will be speaking unto air. There
 are so many kinds of voices, if it may (so) be, in (the) world ;
 11 and none without force. If therefore I do not know the power
 of the voice, I shall be a barbarian to him that speaketh, and
 12 he that speaketh (will be) a barbarian in my case. Thus ye

14. 2. heareth carries the sense 'understandeth,' *heareth* to purpose. What pains Paul feels obliged to take to wean them from the utter vanity of speaking in a language that no one present understood. And how ingeniously does he work to argue them out of this vain and foolish and sinful misuse of this spiritual gift.

5. except unless, *εἰ μὴ*, see Winer. Also Hoogeveen.

6. prophesying is perhaps a more regular and systematic address, such as is now called 'preaching.' teaching may mean explaining and entreating in a less public way, in a family or a school or anywhere.

8. A powerful text from which to urge the absolute necessity of not omitting or diluting any part of what the Bible urges.

10. none without force. The Greek is *ἄφωνος*, English will not bear the literal rendering 'no voice without a voice.' So *force* is borrowed from the term 'the powers of the voice,' *δύναμις*, verse 11.

11. in my case, *ἐν ἐμοί*. Our steady thought cannot follow the sharp turns

also, since ye are zealots for spiritual powers, seek (them) in order that ye may abound unto the edifying of the church.

13 Wherefore let him that speaketh in a tongue, pray, that he may
 14 translate. For if I should pray in a tongue, my spirit is praying,
 15 but my understanding is unfruitful. What then is it? I will
 pray with the spirit; but I will pray also with the understand-
 ing, I will sing with the spirit: I will sing also with the
 16 understanding. Since if thou shouldest bless with the spirit,
 how shall he that is filling up the place of the unlearned say the
 amen at thy thanksgiving, since he does not know what thou
 17 art saying? For thou indeed art giving thanks well, but on
 18 the contrary the other is not being edified. I give thanks to
 19 my God I speak in tongues more than you all: but on the
 contrary in a church I would rather speak five words with my
 understanding, that I may by mouth also instruct others, than
 20 ten thousand words in a tongue. Brethren, do not become
 children in your minds: but be infants in malice, but in your
 21 minds become men. In the law it hath been written, "In men
 "of different tongues and lips of different (tongues) I will speak
 "to this people, and not even thus will they hearken to Me,"

of the Greek mind. So *ἐκ μέρους*, chaps. xii. and xiii., was equally beyond us and was rendered *in part*.

12. seek (them) in order that, &c. There is no reason why the legitimate 'telic' sense of *ἵνα* should not come out, also verse 13.

15. I will pray with the spirit. Some may prefer 'Spirit' all through this passage. As it stands, it seems to contrast better with the 'understanding,' a term which, after Locke's too comprehensive use of the term, seems to be now generally taken for the whole group of intellectual powers; whose value in religion is only inferior to those emotions which distinguish the true Christian and are termed by Christ 'the heart.' 'The spirit' here either means this, or else, as is most probable, 'the spiritual gift' in question here.

19. The old translation of the word *ἐν γλώσση*, 'in an unknown tongue,' was very unfortunate for a certain body in this century, members of which I heard speak in sounds that were not a language at all.

21. Isaiah xxviii. 14, not quoted exactly, see Montanus. It differs from the LXX by adding 'Thus saith the Lord.' Was this by fault of memory? Is it not enough that there should be no variation of importance? In fact, is absolute and precise truth in such things in every minor particular requisite for man? In some cases, as in the account of the miracle, Joshua x. 13, the Israelites would not have understood true expressions. They would have come many centuries too soon.

22 saith the Lord. So that the tongues are for a sign, not to them that believe, but on the contrary to the unbelievers. But the prophesying is not to the unbelievers, but on the contrary to them that believe. If therefore the whole church may come together to one place, and all may speak in tongues, but an unlearned man or unbelievers come in, will they not say that ye are mad? But if all prophesy, and there come in an unbeliever or an unlearned man, he is convinced by all, he is searched by all. The secrets of his heart become manifest. And thus he will fall on (his) face and worship God, reporting that God is really among you.

26 What is it, therefore, brethren? Whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath a translation. Let all things take place to edification. Or if one speaketh in a tongue, let it be according to two, or at most three, and in turn. And let one translate. But if there be not a translator, let him be silent in church; but let him speak to himself and to God. But let the prophets speak, two or three, and the others discern. But if a thing may be revealed to another sitting down, let the first be silent. For ye can all, one by one, prophesy, that all may learn, and all may be comforted: and spirits of prophets are put under subjection to prophets. For He is not the God of unsettlement but on the contrary of peace, as in all the churches of the saints. Let your women be silent in the

23. 24. A practical parallel 'use' of these verses is, Avoid as far as possible all peculiarities of doctrine, manner of expression, and tones of speech; all which generate, to an enormous degree, prejudice against truth. The natural man is quite antagonistic enough of himself, and we should not give him any good reason for objecting. Let the end of verse 26 rule us completely.

27. Not more than two or three speakers of foreign languages to be allowed in one service, and none if no one is there who can translate into the common language, *διερμηνεύτω*, 26-28.

31. Does all mean all that have spiritual gifts? One would think so, or it may be 'any qualified person,' Acts xiii. 15.

32. Are subject, put under. The spiritual gift is under a man's will, to regulate according to a sense of duty and perception of propriety.

34. Paul writes as earnestly as usual against a woman's speaking in a public assembly or church of the Christians. Are we to suppose that only such

churches. For it has not been permitted to them to speak, but
 35 to be in subjection, as also the law saith. But if they wish to
 learn anything, let them question their husbands in (their)
 house: for it is disgraceful to women to speak in a church.
 36 Or did the word of God come out from you? or did it come
 37 down unto you alone? If any thinketh that he is a prophet
 or spiritual let him know well the things that I am writing,
 38 that they are commandments of the Lord. But if one is
 39 ignorant let him be ignorant. So, my brethren, be zealous of
 the prophesying, and do not forbid the speaking in tongues.
 40 But let all take place in a seemly way and according to order.

15 But I make known to you, brethren, the Gospel which I
 preached to you, which ye also received, in which ye are also
 2 standing, through which ye are also being saved, if ye remember
 with what word I preached the Gospel to you, unless ye believed
 3 in vain. For I delivered to you among (the) first (things) that
 which I also received, that Christ died on behalf of our sins
 4 according to the Scriptures, and that He was buried, and that
 He has been raised on the third day according to the Scrip-

women as were 'prophesying' by spiritual gift were allowed there? And if so, are we to receive this rule as permanent? The only reasonable escape from this conclusion is that change of times alters practices; and that Christianity has very much drawn out the powers of women, by improving their position in a hundred ways. God certainly has greatly blessed the semi-public addresses of several eminent Christian women.

40. According to order, *κατὰ τάξιν* should be compared with Paul's 'I will arrange for myself,' *διατάξομαι*, chap. xi. We certainly use the expression of a thing having been made 'according to order' exactly in this sense. *Τάξις* is properly the rank in an army, and therefore means any arrangement, and so bears the abstract sense, as does the word order; and it may be so here.

§ 3. Comfort in trial.

15. 2. with what word, *ἐν τίνι λόγῳ*. The semi-interrogative *τίς*.

4. The Scriptures, the (inspired) writings, *τὰς γραφάς*, as 2 Tim. iii. 16, where it is of great consequence to observe, that if *καί* were not there it could not be asserted that all Scripture is inspired; so that that word decides the value of the text, which asserts that all Scripture is inspired of God, and is profitable. The Rev. Version 'is also profitable,' is generally felt to give the text too feeble and meagre a sense.

5 tures ; and that He was seen by Cephas, then by the twelve.
 6 Afterwards He was seen by above five hundred brethren once
 for all, out of whom the most remain until now, but some were
 7 laid to rest. Afterward Hé was seen by James, then by all the
 8 apostles : but last of all, as by the extracted child, He was seen
 9 also by me. For I am the least of the apostles, who am not
 sufficient to be called an apostle, because I persecuted the
 10 church of God. But by God's grace I am that which I am ;
 and His grace that (came) unto me did not become vain ; but I
 toiled more abundantly than they all : but not I, but the grace
 11 of God with me. Whether then (it was) I or they, so we pro-
 claim (as heralds), and so ye believe.

12 But if Christ is being proclaimed that He has been raised out
 of the dead, how do some among you say, that there is not
 13 a resurrection of the dead. But if there is not resurrection of
 14 the dead, not even hath Christ been raised. But if Christ hath
 not been raised, vain then is our preaching ; but vain also is
 15 your faith. But we are being found also falsewitnesses of God,
 because we testified that He raised up the Christ, whom He did
 16 not raise, if indeed then the dead are not raised. For if the dead
 17 are not raised, not even hath Christ been raised. But if Christ
 hath not been raised, your faith is vain : you are yet in your
 18 sins. Then they also that were laid to rest in Christ perished.

6. once for all, *ἐφάπαξ*. The great decisive demonstration.

8. the extracted child, *τῷ ἐκτρώματι*, i. e. after the mother had died.

9. Compare with Paul's conscientious shame now, his persecution according to conscientious conviction before his conversion, Acts xxvi. 9, 'I verily judged,' *ἔδοξα*, as *δοκῶ* 1 Cor. vii. 40.

10. but not I, i. e. not I alone, of myself apart from God's grace. In many passages Paul's condensed style has produced great errors even in excellent and intelligent ministers. I knew one that was eminently such, who maintained that after conversion, all a man's acts of faith and love are not his, but the acts of the Spirit in him. Perhaps this sample is enough. It is not wonderful that doubts of man's rising from the dead were not extinct among the Corinthian Christians. Many of them would have read it expressly in a verse of the Eumenides of Aeschylus, and some would have read in Plato that it is quite doubtful. There was a general doubt about all life after death. Read Cicero's first Tusculan Disputation.

18. perished, *ἀπόλωντο*, ceased to live, in soul as well as body.

- 19 If in this life only we have hoped in Christ, we are most to be pitied of all men.
- 20 But now Christ hath been raised out of (the) dead, He became
 21 a firstfruit of them that have been laid to rest. For since
 22 through man (came) death, through man came also a resurrec-
 23 tion of the dead. For as in Adam all die, so also in the Christ
 24 will all be made alive. But each in his own appointed position ;
 25 Christ a firstfruit, afterward they that are Christ's in His pre-
 26 sence. Then the end, whenever he may deliver the kingdom to
 27 the God and Father, whenever He may have done away all rule
 28 and all authority and power. For He must reign until He may
 29 have set all the enemies under His feet. A last enemy, death, is
 done away. For He put "all things in subjection under His
 "feet." But when He said all things have been put into sub-
 jection, it is evident that it is with the exception of Him
 Who subjected all the things to Him. But whenever all the
 things have been subjected to Him, then will the Son also
 Himself be subjected to Him that subjected all things to
 Him, that God may be all in all.
- Since what will they do that are being baptized on behalf of

19. most to be pitied, *ἐλεεινότεροι*, as most disappointed; who had the largest false expectations.

20. firstfruits, *ἀπαρχή*, Lev. xxiii. 17. Christ first in the sense that he led the way after His own death visibly, and was proclaimed as risen.

23. In His presence, *ἐν τῇ παρουσίᾳ Αὐτοῦ*. Sublime thought! The presence of the Saviour restored to all His people, and they all restored to Him, the personality remaining though the body is of a higher order. What will they think and feel who once knew Jesus in the body upon earth!

26. A correct but free rendering is 'The last enemy done away is death,' *καταργεῖται*, a thing put out of use, put away, its time over, done with.

27. Psalm cx. 1 and viii. 6.

28. subjected all, Ps. viii. But the Son of God's continual primacy throughout the whole period of men on earth is set forth in old Dr. Lightfoot's exposition of John i. 1-14.

29. The nearest approach to an interpretation that I have found refers the term baptized on behalf of the dead, to those who after the deaths of martyrs took up the Christian profession as it were in their place. Of this we have an illustrious instance in the Roman soldier Albanus, whose name was given to the present town of St. Albans, when the inhabitants moved up to it from the former low site where there is now a bridge. Thus the argument in

the dead if in a word the dead do not rise, Why are they also
 30 baptized on behalf of the dead? Why are we also in jeopardy
 31 every hour? I die daily. Yea, by your boasting which I have
 32 in Christ Jesus our Lord. If after the manner of men I fought
 with beasts in Ephesus, what is the benefit to me? If (the)
 dead do not rise "let us eat and drink, for to-morrow we die."
 33, 34 "Evil communications corrupt good manners." Return
 righteously to sobriety and do not sin. I am speaking for re-
 buke to you.

35 But one will say, How are the dead raised, and with a body
 36 of what kind do they come? Senseless man, that which thou
 37 sowest is not made alive, unless it die. And that which thou
 sowest thou dost not sow the body that it will become, but on
 the contrary bare seed, if it may happen, of wheat, or of some
 38 of the rest. But God giveth to it a body, as He willed, and
 39 to each of the seeds its own body. Not every flesh is
 the same flesh, but on the contrary there is one flesh indeed
 of men, but another flesh of beasts, and another of fishes, but
 40 another of birds. And there are heavenly bodies and bodies on
 earth. But one indeed is the brightness of the heavenly, but
 41 another that of the things on earth. One is (the) brightness of
 (the) sun, but another the brightness of (the) moon, and another
 (the) brightness of stars; for star differeth from star in bright-

this verse is little more than a repetition of that in verse 19, 'we are of all men most to be pitied.' See also Matt. xix. 27, 'What shall we have therefore?' *τί ἄρα ἔσται ἡμῖν*;

32. In spite of Polycarp's similar expression 'From Syria to Rome I fight with beasts'—i. e. his conductors—is it impossible to think that Paul was literally exposed to beasts, *κατὰ ἀνθρώπων*, as men are, and escaped? A crowd of great interpreters make the expression metaphorical, only the Greek words hardly bear the translation 'with beasts in the forms of men.'

33. Isa. xxii. 13. Thais of Menander, slightly altering, as for prose, by non-elision of the vowel, putting *χρηστα* for *χρησθ'*.

37. The greater part of the substance of the seed is food for the germ, which feeds on the rotting (dying) substance.

40. Modern readings by the prism of the substances of the heavenly bodies add great force to this verse.

41. For which reason it was long supposed that stars are of correspondingly different magnitudes.

42 ness. Thus is also the resurrection of the dead. It is sown in
 43 corruption: it is raised in incorruptibility. It is sown in dis-
 honour: it is raised in glory. It is sown in weakness: it is
 44 raised in power. It is sown a natural body: it is raised a
 body for a spirit. There is a natural body, there is also a body
 45 for a spirit. Thus has it also been written, the first man, Adam,
 became "a living soul:" the last Adam a life-giving spirit.
 46 But on the contrary not first is that which is for a spirit, but
 47 that which is natural. Afterward that which is for a spirit. The
 first man (is) out of earth, earthy: the second man (is) out of
 48 heaven. Of such kind as the earthy, such are also the earthy:
 and of such kind as the heavenly such are also the heavenly.
 49 And as we wore the likeness of the earthy, we shall wear the
 likeness also of the heavenly.

50 But this I say, brethren, that flesh and blood cannot inherit
 God's kingdom; nor doth the corruption inherit the incorrupti-
 51 bility. Lo! I tell you a mystery. We shall not all indeed
 52 be laid to rest, but we shall be all changed. In a moment, in
 (the) twinkling of an eye, at the last trump. For it shall sound,

42. incorruptibility, ἀφθαρσία, as ἀφθαρτος, seems to point to incorruptible, not to uncorrupted. Observe that in all the instances in N. T. except when the word is used of 'moral' uncorruptness by Titus, it corresponds to ἀθανασία, which is not 'not being dead' but 'immortality.'

44. Did I write without respect for the Old and New Versions, I should write 'a body for a (human) soul' as the translation of σῶμα ψυχικόν. For certainly my only rendering of σῶμα πνευματικόν is 'a body fit for a spirit.' Among the writers on the Lord's Supper, two who best draw the line between 'body' and 'spirit' are Dean Goode and Bishop Thirlwall, and I should be a traitor to my entire symbolism with them did I write down the words 'a spiritual body.' It does not appear to me anything but a confusion of contrary things. Read Goode on the Eucharist, vol. i. p. 181.

45. Gen. ii. 7.

48. earthy, χοικός, from χῶς, mound of earth [Ps. vii. 5, dust], gives the genus of the present body. Paul does not give the genus of 'the body for a spirit.' He only calls it heavenly, which does not mean that it is made out of 'sky,' as the other is out of 'earth,' but simply that it is from or for heaven, not flesh and blood; see verse 50. By the way, one notable commentator says that there may be bones though not flesh and blood! But, in fact, why may not the body of glory be of an altogether different nature, very likely beyond our present power of conceiving?

and the dead will be raised incorruptible, and we shall be
 53 changed. For this corruptible must put on incorruptibility,
 54 and this mortal must put on immortality. But whenever this
 corruptible may have put on incorruptibility, and this mortal
 may have put on immortality, then shall take place the word
 55 that has been written, "Death was swallowed up" into vic-
 tory. "Where, death, is the sting? Where, Hades, is the
 56 "victory?" But the sting of death is sin; but the power of sin
 57 is the law. But thanks be to God that giveth us the victory
 58 through our Lord Jesus Christ. So that, my beloved brethren,
 be firm, immovable, abounding in the work of the Lord always,
 knowing that your toil is not in vain in Jehovah.

16 But concerning the collection that is for the saints, as I
 2 arranged for the churches of Galatia, thus do ye also. On
 the first day (after) the sabbath let each of you lay (by) with him-
 self, treasuring wherever he has been prospered, that there may
 3 not, whenever I may come, be collections then. But whenever
 I may be with you, whomever ye may approve by letters, these
 4 will I send to bear away your favour unto Jerusalem. But if
 5 it be meet that I also go, they shall go with me. But I will
 come to you, whenever I may pass through Macedonia: for I
 6 do pass through Macedonia. But perhaps I may remain with
 you or even pass the winter with you, that ye may send me
 7 forth wherever I may go. For I do not wish to see you now in

54. *incorruptibility* seems to belong to the new body; immortality to the soul. By 'a soul' seems to mean 'the spirit of a man on earth.'

55. A change in the Rev. Version which some would not desire. Hosea xiii. 14, has ἄδης, 'Hades' in the LXX; but it has ἡ δίκη for τὸ νίκος. Again the citation is not exact from Hebrew or Greek.

§ 4. His own plans.

16. 2. the sabbath, Σάββατον. Always Saturday in O. T. and in the fathers, but really from sunset on our Friday to sunset on our Saturday. Only twice is the reckoning of hours Roman, i. e. from midnight; viz. in Pilate's court, 'the sixth hour'; and in Acts xxiii. 23, at the Roman fort, 'the third hour of the night.'

6. This letter seems to have been written before the hurricane of violence had been raised in the theatre at Ephesus, which hastened the Apostle's departure. Had the riot taken place, Paul would hardly have refrained from mentioning it.

passing. But I hope to remain some time with you, if the Lord 8 may permit. But I will remain in Ephesus till the Pentecost. 9 For a great door and mighty hath opened to me and (there are) 10 many opponents. But if Timothy come, see that he be with you 11 without fear, for he is working the Lord's work, as I also. Let none therefore treat him as nothing. But send him forth in peace that he may come to me. For I expect him with the 12 brethren. But concerning Apollos the brother, I exhorted him much to come to you with the brethren: and altogether it was not (his) will to come now; but he will come whenever he may have a good opportunity.

13, 14 Be awake, stand in the faith, be manly, be mighty. Let all things take place in love.

15 But I exhort you, brethren; for ye know the house of Stephanas, that it is a firstfruit of Achaia; and they set themselves 16 unto ministering to the saints, in order that ye may be subject to such and to every one that worketh with you and toileth. 17 But I rejoice at the coming of Stephanas and Fortunatus and 18 Achaicus, because these supplied your deficiency. For they refreshed my spirit and yours. Know therefore such (persons) 19 well. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their

8. till Pentecost. There is every reason for believing that Paul is simply mentioning the Jewish festival as a note of time. There can be little doubt that Quinquagesima Sunday takes its name from the quinquaginta, or fifty days between Easter and Whitsuntide, of all of which Tertullian speaks as a Christian festival: but it is almost needless to say there is no trace of any such church custom at the date of this letter.

10. Many passages concur to show that Timothy's modesty verged upon timidity. St. Paul both warns him against it, and even urges the Corinthians to support and encourage and stir him up to act boldly in the ministry. In our day the need of such exhortation is not common. It is a self-confident age.

15. This Stephanas is mentioned by Chrysostom as having gone to Ephesus and met Paul there.

16. subject to such. This is elucidated by Eph. v. 21, 'Be subject to one another,' i. e. give way mutually to one another as occasion may require.

19. The churches of Asia. Chiefly those in Asia Minor, as in the Revelation. Prisca, 'ancient,' was probably her real name. Priscilla is a diminutive, and we may suppose it to have come into general use. Aquila, ἀκύλας, an eagle.

20 house. All the brethren salute you. Salute one another in a
 21, 22 holy kiss. The salutation of Paul with my hand. If any
 does not love the Lord Jesus Christ let him be Anathema
 23 Maranatha. The grace of our Lord Jesus Christ be with you.
 24 My love be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE.

The second letter to the Corinthians was written in Macedonia, whither Paul had gone to meet Titus, on his return from Corinth. Paul seems to have paid a visit with joy at Corinth, before he went up to Jerusalem.

There are in this letter five citations from the O. T., not reckoning x. 17.

1 Paul, an apostle of Christ Jesus through God's will, and Timothy the brother, to the church of God that is in Corinth
 2 with all the saints that are in the whole of Achaia. Grace to you and peace from God our Father and from Jehovah Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, and Father of compassions and the God of all consolation,
 4 That comforteth us in all our affliction, that we may be able to comfort those that are in any affliction through the comfort
 5 with which we are being comforted by God. Because, as the

20. There is a passage in one of the Fathers blaming persons for giving the salutations in a formal and not in a cordial way. I find two passages in what are called the Apostolic Constitutions, which state that at that time such salutations were not practised between Christians of different sexes, vol. ii. 57, viii. 11; the latter more discriminating. Hagenbach says that the Moravian church restored this extinct custom, and the washing of feet, and some others. As to a kiss at baptism, the Lord's Supper ordination, &c. in the early church, it is enough to look to Bingham; for those occasions are not specified by the Apostles.

21. my hand, τῆ ἐμῆ χειρὶ. 'With my own hand,' would probably be τῆ ἰδίᾳ χειρὶ or τῆ ἐμαντοῦ χειρὶ.

22. Maranatha being Syrian Hebrew, i. e. Aramæan, would probably be as familiar to the common people as Talitha Cumi, and they would understand Anathema also.

§ 1. Why Paul changed his original plans.

1. 1. Achaia included all Greece except Macedonia. We cannot learn the kind of connexion between the Christians in Corinth and those that were scattered over this large region. Was there any beyond the common faith and Paul's wish that they should see this letter?

sufferings of Christ are abundant unto us, so through Christ
 6 our comfort also is abundant. But whether we are being
 afflicted it is on behalf of your comfort and salvation, which is
 being inwrought in the enduring of the same sufferings which
 we also are suffering, or, if we are being comforted, it is in
 7 behalf of your comfort and salvation. And our hope is firm
 on your behalf, knowing that as ye are sharers of the sufferings,
 8 so ye (are) also of the comfort. For we are not willing that
 ye be ignorant, brethren, concerning a trouble that happened
 to us in Asia, that we were excessively burdened, above (our)
 9 power, so that we were utterly at a loss even as to life. But
 we had the resolve of death in ourselves, that we should
 not be trusting on ourselves, but on the contrary on God that
 10 raiseth the dead. Who delivered us out of so great a death,
 and doth deliver: in whom we have hoped that He also will
 11 deliver us, while ye also are fellow-workers under us on our
 behalf in prayer, that the gracious gift towards us out of many
 persons may be thanked for by many on our behalf.

12 For our boasting is this, the testimony of our conscience
 that in simplicity and godly sincerity, not in carnal wisdom,
 but on the contrary in God's grace, we conducted ourselves in
 13 the world, but more abundantly towards you. For we are

5. abound, *περισσεύει*. The figure seems to be of sufferings for Christ, overflowing unto or towards them: called the sufferings of Christ because Christ and they are so far one, that their sufferings for Him and for His Church are called His sufferings.

6. is being inwrought, the purer rendering which the Revisers have introduced: but they have not here given it in the passive, which is here taken as preferable to the middle voice.

8. This strong description of the scene in the theatre at Ephesus, shows how certain it is that it happened between his first letter and this, and not before the first letter. No doubt his life was in extreme danger. utterly at a loss, *ἐξαπορευθῆναι*. 2 Cor. iv. 8, 'utterly without resource.'

9. the resolution, *τὸ ἀπόκριμα*, lit., as Rev. Version, 'the answer.'

12. There is no craft in our dealing with you, such as in the Thessalonian epistles he intimates was the practice of teachers in general at that time, not at all excepting many of the Pharisees, whom our Lord charged with many great crimes.

13. Our present letter is the same Gospel that ye are reading in various precious Christian documents, meaning such as prepared the way for the

not writing to you other than ye are reading or also know well: but I hope that ye will also know (them) well for
 14 yourselves unto the end. As ye also in part knew us well, that we are your boasting, as ye are also ours in the day of
 15 our Lord Jesus. And (in) this confidence I wished to come to
 16 you first, that ye may have a second favour, and through you to go across unto Macedonia, and again to come from Macedonia
 17 to you, and to be sent forward by you unto Judæa. When I therefore was devising this, did I then at all use lightness? or the things that I design do I design according to the flesh, that
 18 the yes should be with me yes, and the no no? But God is faithful that our word that was toward you did not become yes and
 19 no. For the Son of God, Jesus Christ, that was proclaimed among you through us, through me and Silas and Timothy, did not become yes and no: but on the contrary has become
 20 yes in Him. For as many soever as God's promises (are), in Him they are the Yes and in Him the Amen, for glory to God
 21 through us. But He that confirmeth us with you into Christ and anointed us is God, (that also) sealed us to Himself and
 23 gave the pledge of His Spirit into our hearts. But I call God to witness on my soul, that (I was) sparing you when

three Gospels which did not appear until A. D. 62. See Luke i. 'Whereas many have taken in hand.'

15. He now opens to them his original plan, of taking Corinth in his way to Macedonia, as well as again on his return on his way to Jerusalem; the first part of which plan he in this chapter explains, v. 23, that he put aside, 'to spare them,' because he must have inflicted judgments, if he had come then.

17. He justifies himself for changing his plan, showing that with a sincere intention change is sometimes needful; and because out of pride to refuse to change would be worldly. He did not change lightly, but for high spiritual reasons. Thus his yes did not remain 'yes,' but this did not change the Gospel promises into no.

20. God ratifies His promises, as never to be changed into no, by as it were setting a seal on us, and as it were anointing us by giving us the Spirit, which is His seal and His holy oil.

22. the pledge or 'earnest money,' *τὸν ἀρραβῶνα*. The putting of the Spirit to dwell in a man is a pledge or earnest that all the rest shall be paid of what has been promised by God.

23. sparing you. He wishes to come when they shall have been brought to such a condition that he shall be able to show all tenderness and gracious

24 I did not yet come to Corinth. Not that we act as lords over your faith, but on the contrary are fellow-workers of your joy, for by your faith ye are standing.

2 But I judged this with myself, that I would not come to you 2 in grief. For if I grieve you, who is he that gladdeneth me 3 except he that is being grieved of me? And I wrote this to you, that when I come, I may not have grief from them in whom I ought to rejoice; trusting in you all, that my joy 4 is (that) of you all. For out of much affliction and pressure of heart I wrote to you through many tears, not that ye should be grieved, but that ye should know the love that I have more 5 abundantly towards you. But if any hath grieved me, he hath not grieved (me), except for a part: that I may not lay the 6 burden on you all. Enough for such a man is the punishment 7 that was decreed by the majority. So that on the contrary ye ought rather to be gracious and to comfort, lest in any way such an one should be swallowed up by the more abundant 8 grief. Wherefore I exhort you to ratify your love unto him. 9 For unto this (end) I also wrote, that I may know the proof of 10 you, whether you are obedient in all things. But to whom ye forgive anything I also (forgive). For also what I have forgiven, if I have forgiven anything, to him to whom I have (forgiven it), (I did it) on your account in Christ's person, 11 that advantage may not be taken of us by Satan. For we are not ignorant of his devices.

12 But when I came to Troas for the Gospel of Christ, and when a door had been opened to me in the Lord, I had not

bounty and love towards them, instead of being obliged to chide and rebuke and perhaps to inflict judgment. See the early part of chap. xiii.

2. 3. Wonderful pleading! What an instance Paul is of the Christian love described by him 1 Cor. xiii.

5. lay the burden on, ἐπιβαρῶ, without any parenthesis, as 1 Thess. ii. 9. The ἐπί is as in ἐπιφέρειν, and its compounds in general; not 'overcharge,' which would rather be ὑπερβαρῶν.

7. to be gracious, χαρίζεσθαι, sometimes in N. T. 'to forgive,' as Luke vii.

10. Here is something like the power of the keys. Paul in the person of Christ sanctions the ecclesiastical forgiveness and restoration of the offender; as he told them in the former epistle that the church ought of itself to have excommunicated him, and must do it now, and that he sanctions their doing so.

rest to my spirit, through my not having found Titus my
 13 brother. But I bade them farewell, and came out into Macedonia.
 14 But thanks to God that always leadeth us in triumph in Christ,
 and manifesteth the savour of His knowledge through us in
 15 every place. Because we are a sweet savour of Christ to God,
 in them that are being saved, and in them that are perishing.
 16 To the one indeed we are a savour, out of death unto death:
 but to the other a savour out of life unto life. And for these
 17 things who is sufficient? For we are not as the many, adul-
 terating the word of God: but on the contrary as of sincerity,
 but as of God in the face of God in Christ do we speak.

3 Are we beginning again to commend ourselves? Or do we
 need, as some, commendatory letters to you or commendatory
 2 (letters) from you? Ye are our letter, written in our hearts,
 3 known and read by all men. Manifested that ye are Christ's
 letter, ministered by us, written not with ink, but by the
 living God's Spirit, not on tablets of stone, but in tablets of
 4 flesh in (your) heart. But such confidence have we through
 5 Christ towards God. Not that of ourselves we are sufficient,
 to reckon anything as from ourselves: but on the contrary

§ 2. What led to this Epistle was the good news by Titus.

13. He had sent Titus with the First Epistle from Ephesus, and he hoped Titus would come to Troas to tell him how the Corinthian church had received their letter. But when Titus did not come, Paul left Troas that he might fall in with Titus on the way; i. e. Paul was more anxious about the Gospel at Corinth than about the Gospel at Troas. He thought it more important by far; and he wished to lose no time, for he might have to go direct to Corinth: and he did go afterwards. But when Titus and he met, and when Paul found that the Corinthians were going on well, chap. vii. 13, and that there was no need for him to go there, Paul rejoiced exceedingly, and wrote and sent this Second Epistle.

14. Paul now expresses his joy, describing himself and his toils as a triumphal procession with Christ, and as the sending up of smells of sweet incense to God in Heaven: and he affirms that this is the case when men reject the Gospel, as well as when they are saved by it; because it has been truly preached by him, and because God's gracious goodness in offering salvation has been declared.

3. 1. The conduct of this church is better than a thousand common events of a joyful kind.

5. to reckon, i. e. so as to be able to reckon anything to be of ourselves alone. We are but infants, whom God leads and upholds.

6 our sufficiency (cometh) out of God, Who hath also made us sufficient (as) ministers of (the) new covenant, not of (its) letter but of (its) spirit, for the letter killeth but the spirit maketh 7 alive. But if the ministration of death engraven in letters in stones became glorious, so that the sons of Israel could not look steadfastly unto the face of Moses on account of the glory 8 of his face, that is being done away, how shall not rather the 9 ministration of the Spirit be glorious? For if the ministration of condemnation be glory, much rather doth the ministration 10 of righteousness surpass in glory. For also that which hath been glorified, in this respect hath not been glorified, for the 11 sake of the glory that surpasses it. For if that which is being done away (came) through glory, much rather that which remaineth is in glory.

12 Having then this hope, we use great freedom of speech, 13 and not, as Moses did, put a veil on his own face, for the sons of Israel not to look steadfastly unto the end of that which 14 is being done away. But their thoughts were hardened. For until this very day the same veil at the reading of the old covenant remaineth not taken away: because it is being done 15 away in Christ. But until to-day whenever Moses is being 16 read, a veil is on their heart. But, whenever (Israel) may

6. The spirit maketh alive. After distinguishing between the letter and the spirit of the Divine writings, I understand that the Apostle introduces the Spirit Himself, as 'the Giver of Life.'

7. If the rudimentary covenant through Moses had a glory, how much shall the glory of the Spirit through Christ shine on the Word of God, read, heard, or preached!

9. If judgment is God's 'strange work,' Is. xxviii. 21, He will put more glory on His grace.

11. The glory of the Spirit shining on the word to those to whom the Spirit has been given, as a seal and an unction, and an earnest of their receiving 'all things' through Christ's mediation, will continue to each one until the last of the saints are gathered to judgment. See 1 Thess. iv. and 1 Cor. xv. regarded as twin prophecies of the final judgment-day.

14. thoughts, *νοήματα*, used of the devil's 'devices,' ii. 11; but in iv. 4 it is rendered 'thoughts' by Meyer. Language is often physiologically incorrect.

16. I remember Dr. McCaul showing how triumphant had been the Christian missions to the Jews in Germany, with bankers, lawyers, physicians, and other great men.

17 turn unto the Lord, the veil is being taken away. But the Lord (is) the Spirit. But where the Spirit of Jehovah (is) 18 there (is) freedom. But we all, with unveiled face, beholding in a mirror the glory of Jehovah, are being transformed (into) the same likeness from glory unto glory as by Jehovah (the) Spirit.

4 On this account, since we have His ministry, as we received 2 mercy, we are not faint-hearted. But on the contrary we renounced the hidden things of shame, not walking in craftiness, nor deceitfully changing the word of God, but on the contrary by the manifestation of the truth commending our- 3 selves to every man's conscience before God. But, if also our Gospel has been hidden, it has been hidden in them that 4 are perishing: in whom the god of this world blinded the thoughts of the unbelieving, that the illumination of the Gospel of the glory of Christ Who is the likeness of the living God 5 should not flash upon them. For we do not proclaim ourselves, but on the contrary Christ Jesus (the) Lord, but ourselves your 6 bondservants on account of Christ. Because it is God that bade light shine out of darkness, Who shined into our hearts, to (the) illumination of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels that the supe-

18. Jehovah. Surely this word ought to appear in certain emphatic instances in the N.T.'s own language, as well as in those citations from the O.T. in which it is read in the original Hebrew.

4. 2. Paul has still the Scriptures in eye. This is the golden thread running through his exquisite embroidery.

2. But there is to be no change under any authority whatever. Churches have much need to watch that under the name of Church doctrine they make not human additions. It is putting clay to the iron in their image, which they make for themselves to worship.

3, 4. Its being hidden, and the lost being blinded, make two separate and opposed presentations of the one truth. Scripture is nothing to them.

5. bondservants. Here and in most cases *δούλους*, 'slaves.'

6. What numbers neither really pray for nor desire God's illumination. Will a decent and laborious life without Christ save such? as a great preacher lately said in London. 'We cannot think,' he stated, 'that such are all lost.' But on the other hand, are we to receive this and many other Scriptures or no?

8 riority of the power may be God's, and not out of us. In
 everything afflicted, but not without room to act; at a loss,
 9 but not utterly at a loss; persecuted but not deserted; cast
 10 down but not perishing. Always bearing about in the body
 the putting of the Lord Jesus to death, that also the life of
 11 Jesus may be manifested in our body. For we that are living
 are always being delivered to death on account of Jesus, that
 the life also of Jesus may be manifested in our mortal
 12 body. So that the death indeed is being wrought in us; but
 13 the life in you. But having the same spirit of the faith,
 according to that which has been written, "I believed, there-
 fore I spake," we also believe, and therefore we also speak.
 14 Knowing that He that raised up the Lord Jesus will raise
 15 up us also by Jesus and will bring us near with you. For
 all things are on your account, that, the grace having been
 increased, might through the thanksgiving of more persons
 16 abound unto the glory of God. Wherefore we are not faint-
 hearted: but, if on the contrary also our outward man is being
 utterly destroyed, yet our inward man is being renewed day
 17 by day. For the momentary lightness of our affliction is
 working out for us, from one surpassing degree unto another,

8. at a loss, but not utterly at a loss, ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι: strictly, 'without resource.'

10. The great mystery of mysteries, the one source and ground of all spiritual life, the death of the Son of God, put to death for man's salvation. To bear this about is more than realising familiar perils (Meyer). It is the one grand central subject of all meditation and speech.

11. we, the suffering and toiling ministers. This whole chapter both shows that a human ministry is by no means to be ignored, or even disparaged; but it also shows its true temper, according to God's scheme of a visible church. Human weakness made actually glorious and mighty through the Divine Power working with and in it. For the true foundation and the only one and indispensable in any case is personal faith in God's saving truths. The chapter begins with the minister having himself received mercy; and he goes on preaching just what he has himself learned from the Scriptures, and believed for himself to the end.

13. Psalm cxvi. 10.

17. the momentary lightness, τὸ παραύτικα ἐλαφρόν. English cannot express this.

18 a weight of glory, while we do not direct our eye to the things that are seen, but on the contrary to the things that are not seen: for the things that are seen (are) for a season; but the things that are not seen (are) eternal.

5 For we know that if our dwelling of the tent on earth be loosed, we have a building from God, a dwelling not made by 2 hands, eternal, in the Heavens. For also in this we are groaning, longing to put on our habitation that (cometh) out of 3 Heaven: if at least, when we have also put it on, we shall not 4 be found naked. For also we that in this tent are groaning, being burdened; not for that we will to unclothe ourselves (of the one), but on the contrary to clothe ourselves in (the other); 5 that the mortal may be swallowed up by the life. But He that wrought us out unto this very thing is God, that also gave 6 us the pledge of the Spirit. Being therefore always courageous, and knowing that, being at home in the body, we are dwelling 7 away from the Lord. For we are walking, through faith not 8 through sight—but we are courageous, and are well pleased, rather to be dwelling away out of the body and to be at home

18. The secret of the power of the ministry is to feel eternal things.

‘Still at my back I always hear
Time’s winged chariot hurrying near:
And onward still before I see,
Deserts of vast eternity.’

Wesley realised this as not many do.

5. 1. of the tent, *τοῦ σκηνῶντος*, easily taken down, as hanging all on the central pole, easily movable too. So different from a built house.

2. eternal, never to perish, i. e. to cease to be; it often certainly means this, but not at all always.

3. if, that is to say, we shall then have a better body than this. Not that we wish, as many philosophers and dreamers, to have no sort of body at all, but to be ‘pure spirit.’

4. I very much prefer the old reading, *ἐπειδή*, if it can hereafter be established out of the mass of MSS.

5. The possession of the Spirit is the pledge of a blessed resurrection; and not any eating of Christ’s natural body in the Lord’s Supper, as so many fathers and doctors and councils have taught.

6. We are bold in Christ, because we see our home afar off, but quite clear. We are well pleased to leave this world in due time, and we account it going home. ‘I am going home,’ said a white-haired veteran, ‘as every good man will, when his work is done.’

9 with the Lord. Wherefore we are also ambitious, whether dwelling at home, or dwelling away from home, to be well
 10 pleasing to Him. For we must all be manifested before the tribunal of Christ, that each one may obtain the things (done) by means of the body, whether (it be) good or bad.

11 Knowing therefore the fear of the Lord we are persuading men; but we have been made manifest to God: but I hope
 12 we have also been manifested in your consciences. We are not again commending ourselves; but on the contrary giving to you an occasion of boasting on our behalf, that ye may have it against them that are boasting in countenance and not in
 13 heart. For if we were excited (it was) to God, or if we are
 14 sober it is to you. For the love of Christ constraineth us, having come to this judgment, that, if one died in behalf of all,
 15 then all of them died: and He died on behalf of all, that the living should no longer live to themselves, but on the contrary
 16 to Him that on their behalf died and was raised up. So that we from the present time know no man according to (the) flesh. If also we have known Christ according to the flesh, yet now
 17 we know Him no longer. So that if any one (is) in Christ (he is) a new creation. The old things passed away. Lo!

9. we are ambitious, *φιλοτιμούμεθα*. As all other honour is infinitely inferior: so this ambition learns, like Aaron's rod, to supersede and overcome all the other ambitions that are natural to man.

10. by means of the body. It is just the mind's instrument of communication with the world that God has made, and of acting on it to subdue it to our wills. It is not capable of any moral action or being. Manicheism is one of man's great mistakes. It took a new start in the use made of the monks by Gregory VII against 'married priests' in the eleventh century.

12. Paul longs to win their love away from the false teachers that they may stand by truth and grow in grace.

13. excited, *ἐξέστημεν*, in the letters Paul wrote, e. g. in the self-praise.

14. all of them died, i. e. If Christ gave Himself on account of the opening of salvation to all, then all of them were out of salvation; or else they did not all want it.

16. So that with us and every man it is the question whether he has the new life or not. If he has, we know him after the Spirit, and a mere knowledge of him or of Christ Himself by His more natural qualities or natural life, goes for nothing in comparison.

18 they have become new. But all the things are of God, Who reconciled us to Himself through Jesus Christ, and gave to us
 19 the ministry of the reconciliation; as that God was in Christ, reconciling the world to Himself through Christ, not reckoning to them their transgressions, and committed to us the word of
 20 the reconciliation. On behalf of Christ therefore we (come) ambassadors, as of God exhorting you through us. We beseech
 21 you, on Christ's behalf, be ye reconciled to God. Him that knew not sin, He made sin on our behalf, that we may become God's righteousness in Him.

6 But working together, we also exhort you that ye may not
 2 in vain receive the grace of God. For He saith, "In an
 "acceptable time did I hearken to thee, and in a day of sal-
 "vation did I succour thee." Lo! now is an acceptable time,
 3 now is a day of salvation. Giving no offence in anything, that
 4 the ministry may not be blamed; but on the contrary in every-
 thing commending ourselves as God's ministers, in much en-
 5 durance, in afflictions, in necessities, in straitnesses, in stripes,
 in imprisonments, in unsettlements, in toils, in watchings, in

18. It is Divine from first to last. His love designed it and sent His Son, and then sent His Spirit; and orders it at every step.

19. is reconciling. God in Christ laid the basis of the Gospel, and He is carrying on His purposes of reconciling the world, as far as it will be reconciled: the sins of such as believe being forgiven, as a debt is; and leaving in a very great degree to man the work of persuading men to accept pardon, but their ministry is all along made effectual only by the co-operation of His own sovereign grace in the Spirit's hands.

21. He made sin, not literally, for He was a spotless lamb; but by a transference of our guilt to Him so far that He was to receive punishment in our place; and believing men are to be held released and absolved from the guilt of all their sins on account of His punishment. 'Thou hast taken what was mine, and given me what was thine.' Luther.

6. 2. Isaiah xlix. 8.

'Seasons of grace and days of hope
 When Jesus waiting stands.'

Like Sol. Song iv. 16. Bishop M'Ilvaine gave me the result of his experience of revivals in America, that all showed great good for a time, until men seemed to begin to work them as things of human agency, and invented special terms which had a run for a time, and then the Spirit seemed to leave them, and the spirituality of mind declined and the work had to be dropped, till a new earnestness arose.

6 fastings, in chastity, in knowledge, in longsuffering, in kindness,
 7 in the Holy Spirit, in love unfeigned, in (the) word of truth,
 in God's powers through the arms of righteousness on the left
 8 and on the right, through honour and dishonour, through ill
 9 report and good report; as deceivers and true; as unknown
 and well known; as dying and lo! we are alive; as scourged
 10 and not put to death; as grieved but always rejoicing; as poor
 but enriching many; as having nothing, and retaining all
 11 things. Our mouth has been opened to you, Corinthians; our
 12 heart has been made broad. Ye are not straitened in us, but
 13 ye are straitened in your bowels. But (to give me) the same
 recompence (I speak as to children) be ye also made broader.

14 Do not become yoked together unnaturally with unbelievers.
 For what participation (is there) between righteousness and
 lawlessness? but what communion (is there) for light with dark-
 15 ness? But what accord (is there) for Christ with Belial? or
 16 what share of the believer with an unbeliever? But what
 common ground of God's temple with idols? For ye are a
 temple of a living God; as God said, "I will dwell in them,
 "and will walk in them, and they shall themselves be to me

5. watchings, *ἀγρυπνίας*, properly 'keeping watch over flocks by night'; also all other sacrificings of sleep. fasting. Its connexion in this passage makes it improbable that it refers to voluntary fasting for religious or ascetic purposes, as some have understood it. This subject must come up in the sermon of Christ on the mount.

6. chastity, *ἀγνότητι*, *ἀγνός*, must generally be distinct from *καθαρός*. No doubt *ἄγος*, pollution, is at the root of both *ἀγνός* and *ἅγιος*.

9. unknown, *ἀγνωστοί*, whom none knows or cares for. scourged. It is so often this, and this is very appropriate here. See any exact writer's detailed account of scourging by the Romans.

11. has been made broad, *πεπλάτνται*, the opposite of narrow.

13. to give me the same recompence, *τὴν αὐτὴν ἀντιμισθίαν*, 'to repay me.' as to children, who are to requite their parents.

14. *ἑτεροζυγοῦντες*, unnaturally yoked together, as an ox or an ass forbidden in the law, and with good reason.

15. Belial, wickedness, as 'sons of Belial,' 1 Samuel; a name of the devil equivalent to *ὁ πονηρός*, which, with Lightfoot's approval, in opposition to Canon Cook, may, I think, with advantage and without objection be read in our Lord's prayer.

16. common ground, *συγκατάθεσις*. The temple would be unclean if there were. Leviticus xxvi. 11, 12.

17 "a people." Wherefore come out from (the) midst of them and be separated, saith the Lord, and do not touch an unclean 18 (person); and I will receive you, and will be to you for a father; and ye shall be to me for sons and daughters, saith Jehovah Almighty.

7 Having therefore these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit, perfecting 2 holiness in God's fear. Give us place. We wronged none. 3 We corrupted none: we took advantage of none. I do not speak to condemnation: for I have before said that ye are in our hearts unto dying with (you) and living with (you). 4 Great is my freedom of speech towards you. Great is my boasting on your behalf. I have been filled with the consolation. I abound exceedingly in the joy upon all our affliction.

5 For also when we came into Macedonia, our flesh had no rest, but on the contrary (we were) pressed in everything; 6 from without battles, from within fears. But God that comforteth them that are down comforted us in the presence of 7 Titus; but not in his presence only, but also in the consolation in which he was comforted over you, relating your longing desire of us, your lamentation, your zeal on my behalf, so that

17. an unclean, *καθάρον*, masc. or neut. as any one prefers.

16-18. Texts loosely cited in combination from Leviticus, Ezekiel, and 1 Samuel. Would it not have called for a miracle of memory in Paul to have always cited accurately from the large number of rolls in a case, which were to him the O. T.? Does God in such cases work needless miracles?

7. 1. How delicate and yet how practical the appeal! I leave it without further remark for Christian utility.

2. Give us place. Give us room. Hold us, as a measure holds corn.

3. to condemnation, i. e. of those teachers who had done all these things to them. I pass all over, since ye love and obey me.

5. our flesh had no rest. Paul's anxiety about the effect of the First Epistle sent by Titus to Corinth had made his nights sleepless and his days a burden.

6. The coming of Titus with a good report of the church, was like what Jeremy Taylor says of repentance, for it changed everything to Paul. It let him for the present go back to the opening at Troas, if he would.

7. your lamentation, *δυσρόν*, at having caused me so much anguish by the prevalence of this sin. See the last verse of the last chapter but one. In fact Paul did not know till the report of Titus, that one of two his leading

8 I (the) rather rejoiced. Because if I did also grieve you in my letter, I do not repent, if also I was repenting. For I see that that letter, even if it were for a season, did grieve 9 you. Now I rejoice not that ye were grieved, but that ye were grieved unto repentance. For ye were grieved according 10 to God, that in nothing might ye suffer loss out of us. For the grief according to God worketh a repentance unto a salvation (that is) not to be repented of. But the grief 11 of the world worketh out death. For lo! this very thing, your having been grieved according to God, how great earnestness it wrought out in you! but (also what) defending (of yourselves)! but (what) indignation! but (what) fear! but (what) longing desire! but (what) zeal! but (what) avenging! In everything ye commended yourselves to be chaste in the 12 matter. If then I also did write to you, (it was) not for the sake of him that did the wrong, nor for the sake of him that was wronged, but for the sake of the manifestation to you 13 before God of our earnestness on your behalf. On this account we have been comforted over your comfort, but we more exceedingly rejoiced at the joy of Titus, because his spirit has 14 been refreshed from you all. Because if I have boasted at all to him on your behalf, I was not put to utter shame. But

churches that stood on the opposite margins of the sea between Europe and Asia, had not irrecoverably gone over to the licentiousness, for which that city was the most famous among the heathen.

10. the grief according to God worketh a change of mind. Such is universally declared to be the proper rendering of *μετάνοια*, and the question is, Can we make the word 'repentance' mean this? Are not these words, 'repent' and 'repentance,' one of the most perilous inventions of the Western Church? First, they lay the basis of all change in pain; whereas God lays the basis in light, gratitude, love, and joy, in the thought of pardon and of moral recovery. Secondly, se repentir, to repent, comes from penitence, penance, penalty, &c. &c.; and it tends to support the notion of getting severed from sin by *pæna*, 'pain,' and so by works, and not by faith in Jesus and in God. Thus too, thirdly, grief takes the first place in salvation, whereas it ought to take the second. Shame and grief and self-loathing are to follow after faith and forgiveness. Then shall we weep for the sin when it is forgiven, and when we have turned from it, and when we are wanting to be delivered from it entirely. This is 'sorrow according to God,' and this chapter shows its fruits.

on the contrary as I spake all things to you in truth, so our
 15 boasting also in the case of Titus became truth. And his
 bowels (of affection) are more abundantly toward you, when
 he remembers the obedience of you all, how with fear and
 16 trembling ye received him. I rejoyce therefore that in every-
 thing I have courage in you.

8 But we make known to you, brethren, the grace of God that
 2 has been given in the churches of Macedonia. Because in a great
 trial of affliction the overflowing of their joy and their poverty,
 3 in its depth, overflowed unto the riches of their liberality. Be-
 cause (they gave) according to (their) power, I testify, and
 4 beyond (their) power, of their own accord, with much exhorta-
 tion beseeching us that we would receive the grace and the
 5 sharing of the ministering that is done to the saints. And not
 as we expected, but on the contrary they gave their own selves
 6 first to the Lord and to us through God's will. So that we
 exhorted Titus, that as he first began in it, so he would also
 7 finish unto you this grace also. But, as ye are abounding in
 everything, faith and word and knowledge and all earnest-
 ness, and in the love in us, (springing) out of you, (now give),

16. obedience, fear and trembling. These are not tokens of abject submission to hierarchic power. The fear and trembling arise from a consciousness of the extent in which sin had run riot amongst them. And they might fear special judgments. Thus their obedience was not servility, but an adoption of a great law of God which is one of two (property and marriage) that lie at the very foundation of human society as well as of religion. (Sir James Macintosh.)

§ 3. The collecting for poor brethren at Jerusalem.

8. 1. Paul finds it hard to express in words his sense of the liberality of his beloved Macedonian churches, probably of that of Philippi in particular, though he avoids naming any one church.

3. Some verb must be supplied, and it is better that it should be in the plural third person, to work in with the participles. I follow Bengel, who takes *ἔδωκαν* as the verb understood, and the more because the same verb 'give' in the imperative supplies the lack of verse 7, and makes *ἵνα* mean 'in order that, &c.'

5. First to the Lord, in a new act of general self-dedication, and then to this particular work of Christian love.

7. give; now give bountifully, that it may be clear that ye have abounding liberality and love to the poor saints at Jerusalem.

8 that ye may abound in this grace also. I do not speak after the
manner of a commandment, but through the earnestness of
9 others proving the genuineness of your love. But ye know
the grace of our Lord Jesus Christ, that on your account He
became poor, being rich, that ye through His poverty should be
10 made rich. And I give judgment in this. For this is expedient
for you, such as not only (began) the doing, but also
were first to begin the willing of it, among you, a year ago.
11 But now accomplish also the doing of it, that, as (there was)
the readiness of willing, so there may be also the accomplish-
12 ment out of your means. For if the readiness of mind pre-
13 cedeth, it is acceptable according to what one may have. For
it is not that to others there may be relief, but pressure to you,
14 but on the contrary out of equality. In the present crisis
your abundance (a relief) unto their deficiency, that their
abundance may become (a relief) unto your deficiency; that
15 there may become equality. As it has been written, "He (that
"gathered) the much had not more: he (that gathered) the
"little had not less."

16 But thanks to God that giveth this earnestness in your
17 behalf in the heart of Titus. Because he received indeed the
exhortation; but being more earnest, of his own accord he
18 went out to you. But we sent with him the brother, whose

8, 9. Macedonia has set an example. Show that your benevolence is equally genuine, and according to the wondrous example, to whose self-sacrifice you owe all your spiritual blessings.

10. As Corinth was first in the field, Paul is anxious that they should maintain their precedence: just as he wished that Titus, who had taken the first steps about the Corinthian collection, should retain his priority in the matter up to its completion. The rights of every one should be carefully recognised and utilised, and favouritism excluded.

14. your deficiency, i. e. if ever and whenever it may happen that you Christians in Corinth are in difficulty and need a collection from other churches in your behalf.

15. Nothing can be thought of more apposite than the miraculous ordering of God in the result of each Israelite's gathering of the manna; viz. that 'when they did mete it with an omer,' there proved to be exactly that quantity in each case, Exodus xvi. 18.

18. There does not appear to be even a good conjecture who 'the

19 praise in the gospel (runs) through all the churches. But not only such, but elected by the churches (as) our fellow traveller in this grace that is being ministered by you for the glory of the
 20 Lord Himself and of your readiness of mind. Attending to this, that none may blame us in this abundance that is being ministered by us, providing (things) honourable not only before God
 21 but also before men. But we sent with them our brother, whom we proved in many things oftentimes to be earnest, but now much more earnest by your confidence that you have towards us. Whether (I am to speak) on behalf of Titus, he is my partner and fellow-labourer toward you; or our brethren,
 24 (they are) apostles of churches, a glory of Christ. Display therefore also unto them in the face of the churches the indication of our love and of our boasting on your behalf.

9 For indeed concerning the ministering to the saints, it is
 2 superfluous for me to write to you. For I know the forwardness of your mind, of which I boast on your behalf to the churches of Macedonia that Achaia has been prepared a year ago, and
 3 your zeal provoked many. But I sent the brethren, that our boasting on your behalf may not be made void in this particular: that, as I said, ye may be prepared; lest anyhow if

brother' was. But his portrait is given in rich lines of goodness and zeal and acceptableness.

20. An example of Christian caution in the managing of charitable contributions, especially if 'the brother' was a layman.

22. By your confidence in me and him. A dative case, to signify the cause or instrument of calling out his greater earnestness in the matter.

23. on behalf of Titus comes first without any verb, which is easily supplied: but we should have expected, in the second portion of this saying of Paul, the words 'or on behalf of our brethren.' Instead of this, Paul gives a simple nominative or our brethren, i. e. 'or if our brethren are to be spoken of.' These are Paul's 'commendatory' clauses to sanction the messengers, *ἀπόστολοι*, whom he has appointed.

9. 2. forwardness. Is not this a fit rendering of *προθυμία*?

4. I suppose the proper English of a part of this verse to be, 'lest we, not to say ye, should be,' &c. Confidence, *ὑπόστασις*, primarily substance, as a lower stratum in geology 'stands under,' and is a kind of foundation to, that which is above. Its natural second meaning 'confidence,' is to express a feeling of substance. The Greek word being taken, contrary to its nature, for a Person of the Trinity, is strange. This seems to have sprung out of Heb. i.

Macedonians come with me and find you not prepared, we should be put to utter shame, that we say not ye, in this the substance
5 of our boasting. I therefore thought it necessary to exhort the brethren, that they should go to you before, and get up beforehand your previously announced bounty, that this may be ready after the manner of a bounty, and not as a matter of covetous desire.

6 But this (I say), He that soweth sparingly will reap also sparingly: and he that soweth to bounties will reap also to
7 bounties. Each as he has previously chosen for himself in his heart; not out of grief nor out of necessity. For God loveth a
8 cheerful giver. But God is powerful to make all grace abound unto you in everything, that, having all sufficiency for yourselves
9 in everything, ye may abound unto every good work. As it has been written, "He scattered, he gave to the poor: his righteous-
10 ness remaineth for ever." But may He, that supplieth seed to the sower and bread for food, supply (you) and multiply your
11 sowing, and increase the produce of your righteousness. Enriched in everything unto all abundance, which worketh out
12 through us thanksgiving to God. Because the ministration of this public service is not only filling up the deficiencies of the saints, but also abounding through many thanksgivings to God;
13 (they), through the proof of this ministering, glorifying God at the submissiveness of your agreement unto the Gospel of Christ,

5. There may be 'covetous desire' in working for sacred causes.

6. bounties, *εὐλογίας*, properly praise or a blessing; then, by transfer from word to act, a benefit, bounty. There seems to be no ground for making *εὐλογέω* in the account of the Lord's Supper mean 'consecrate.' It naturally means 'bless' as much as *εὐχαριστεῖν* means simply 'give thanks.' I do not say that church practice did not change all this.

8. all sufficiency, *αὐτάρκεια*, an equivalent to this is 'independence.'

9. Psalm cxii. 9.

10. 'Will supply,' &c., A. V. may He supply. A change of one Greek letter in each verb.

11. As in several cases, a nominative without a verb; verse 13.

12. deficiencies, *ὑστερήματα*, things in which men 'come short' or 'miss' the obtaining, as a man 'late' at a race misses the prize.

and at the bounty of your communication unto them and unto
 14 all, and by their supplication on behalf of you all, while they
 long after you all on account of the surpassing grace of God
 15 with you. But thanks to God for His unutterable gift.

10 But I, Paul, exhort you through the meekness and gentleness
 of Christ, who, in person indeed, am lowly among you, but, being
 2 absent, am courageous unto you; but I beseech that, I may not
 (when) present be courageous in the confidence, in which I
 think to be bold to some that reckon (of) us as walking according
 3 to (the) flesh. For walking in (the) flesh we do not walk ac-
 4 cording to (the) flesh. For the arms of our warfare are not
 carnal but mighty to God, to the taking down of strongholds,
 5 taking down reasonings and every height raised up against the
 knowledge of God, and taking captive every thought to the
 6 obedience of Christ: and having (things) in readiness to avenge
 7 all disobedience, whenever your obedience may be fulfilled. Do
 ye look on the appearances only? If any man is confident with
 himself that he is Christ's, let him think this again from him-
 self that, as he himself is Christ's, so (are) we also Christ's.
 8 For if also I should boast somewhat more abundantly con-
 cerning our authority which God gave us unto (your) edification
 and not unto your destruction, I shall not be put to shame.

13. communication, *κοινωνία*, contribution, sharing, partnership. All these are in the church word 'communion.'

15. unutterable, perhaps nearer to *ἀνεκλάλητος* than 'unspeakable.'

§ 4. Warning. Glorifying in them. Proof of His own consistency.

10. 1. through, *διά*: 'by' would rather be *ἐν*, *ὕπό*, or a dative.

4. taking down, *καθαίρειν*, destruction. What marvellous power has Christianity already exerted! But it is to realise abundantly more; see Dan. vii. Christ's office is to destroy evil, as much as to found and build up good.

6. A fair warning to any discontented minority. He will visit the false teachers' disobedience: but the good must be in perfect order.

7. Does a grand personal appearance prove the rival teachers to be Christ's ministers? If they think that they are, surely they may at least acknowledge that we also are.

8. I might take more on myself than I do. Even Apostles were not to be arbitrary or severe, but to try to edify; inflicting judgments rarely and reluctantly, as God Himself does. How much more should the rest of the clergy be gentle and helpful, not hard and menacing, except under strong necessity.

9 That I may not seem as if I would terrify you through my
 10 letters. Because his letters, (one) saith, are weighty and strong,
 but his bodily presence is weak, and his word regarded as
 11 nothing. Let such a one think this, that, such as we are in our
 word through letters when absent, such will we (be) in our
 12 deed also when we are present. For we do not dare to judge of
 ourselves as among, nor to compare ourselves with, some of
 those that are commending themselves; but they measuring
 themselves among themselves and comparing themselves with
 13 themselves do not understand. But we will not boast unto the
 things not in our measure, but on the contrary according to
 the measure of the rule, which God divided to us, a measure to
 14 reach also to you. For we are not extending ourselves beyond
 (it), as though we did not reach unto you; for we were first to
 15 come to you also in the Gospel of Christ. Not boasting unto
 the things not in (our) measure in (the) toils of others; but
 having hope, when your faith is increased, to be magnified in
 16 you, according to our rule, unto overflowing, to preach the
 gospel unto the regions beyond those of yours, not to boast unto
 17 things ready to hand in another man's rule. But "let him
 18 "that boasteth boast" in the Lord! For not he that com-
 mendeth himself is approved, but on the contrary he whom the
 Lord commendeth.

11 I would that ye bare with me some little in (my) foolishness.

11. You will find my executive authority quite up to all my words in my letters, whenever I come.

12. we do not dare, &c., implying great audacity in the false teachers who commended themselves as better than Paul. And Paul implies that they may form a correct estimate of one another, but do not understand him.

13. Paul says he would not run into their ground to steal away their glory. He had his own work, and in that work he came to Corinth first of any; and now they wish to thrust him out and to steal his glory.

15. Paul hopes to come and to establish them; and then to be sent, in their ships perhaps, to plant the Gospel in some entirely new ground. So far is he from desiring to take up any work which would bring him any honour that belonged to the false teachers in their own field.

17, 18. He refers the decision between himself and them to God, whose approval is everything. Refer to Lycidas. 'Fame is no plant, . . . As He pronounces lastly on each deed,' &c., &c. See Jer. ix. 24.

2 But even bear ye with me. For I am jealous over you with a
 Godly jealousy: for I betrothed you to one husband, to bring
 3 you near (as) a chaste virgin to Christ. But I am afraid lest
 in any way, as the serpent utterly deceived Eve in his crafti-
 ness, your thoughts may be corrupted from the simplicity and
 4 the chastity that (is in you) toward Christ. For if indeed he
 that cometh is proclaiming another Jesus, whom we did not
 proclaim, or ye accepted another Spirit, which ye did not accept,
 or another Gospel, which ye did not receive, would ye well bear
 5 with him? For I reckon that I have in nothing come short
 6 of them that are so exceedingly apostles. But if I am also an
 ordinary man in my speech, yet not in my knowledge; but in
 7 every kind having become manifest unto you. Or did I commit
 a sin, lowering myself, that ye may be lifted up, because I
 8 preached the Gospel of God to you without charge? I robbed
 other churches, having taken wages, for my ministration to you.
 9 And when I was present with you and was in need, I did not
 become a pain to any; for the brethren came from Macedonia
 and filled up my deficiency; and in everything I have kept
 10 myself, and will keep myself from being a burden. Christ's

11. 2, 3. I am jealous of the influence which these false teachers are exercising over you. Ye are my people. I brought you to Christ to be His: and I fear they are drawing you from Him, as Satan by craft drew Eve from God.

4. In his own powerful suggestive way, Paul now charges the rival teachers with preaching quite a different Gospel, which changes Christ and changes their spirit, or the Spirit of God: and he asks the question, Ought the Corinthians to tolerate such change of doctrine?

5, 6. There is nothing in the Bible to warrant there having been long contentious antagonisms between Paul and Peter, like those of which we read in the Pseudo-Clementine Recognitions, Homilies, &c. In fact no strife seems to have arisen out of Paul's rebuke of Peter. There is no trace of such a thing in the N. T.; only, as in this case, Paul everywhere asserts his independence as an Apostle, as truly appointed by Christ, as the greatest and most magnified among the earlier Apostles.

7. Paul then takes a rhetorical turn, alluding to his never having taken any salary or present of money from this church. He confesses that they hardly stand well in comparison with some other churches, meaning particularly the Philippians, whose wealth could not be compared with theirs. But he says, he will stand to this course, nothing shall move him. But it is not because he does not love the Corinthians.

truth is in me, that this boasting shall not be shut out unto me
 11 in the regions of Achaia. Why? Because I do not love you?
 12 God knoweth. But that which I am doing I will also do, that
 I may cut off the occasion from them that are wishing for an
 occasion, that (in that) in which they are boasting, they may be
 13 found even as we. For such are false apostles, deceitful
 14 labourers, being transformed into Christ's apostles. And it is
 not wonderful, for Satan himself is transformed into an angel
 15 of light. It is not therefore a great thing if his ministers also
 are being transformed as ministers of righteousness: the end of
 whom will be according to their works.

16 Again I say, let not any think that I am foolish. But at
 least if this be not (so), yet as a foolish man receive me, that
 17 I also may boast in some small (degree). That which I speak,
 I am speaking not after the manner of (the) Lord, but on the
 contrary as in foolishness, in this confidence of my boasting.
 18 Since many are boasting according to the flesh I also will boast.
 19 For ye bear the foolish with pleasure, being yourselves prudent.
 20 For ye bear it, if any one enslaves you, if any one devours you,
 if any one takes (your property), if any one lifts himself up,
 21 if any one smites you on the face. I am speaking as concerning
 dishonour (done), as though we were weak. But in whatsoever

12. He thinks the false teachers will quote it against him if he receives any money from Corinth.

13. He then brings forward his bold charge that these teachers are no more apostles than the devil is an angel of heaven.

15. He predicts a miserable end to these deceivers.

16. He begs the Corinthians not to think that he is giving way to foolish vanity in speaking of his own claims to submission from them. At any rate let them hear him.

17. In this verse the question is, What is the true meaning of according to the Lord? If it only means 'after the manner of Christ,' see Grimm, Winer, and all grammarians, Paul affirms only that he certainly does appear different from Christ, Who never boasted. But Paul may still mean that he is right and is inspired in boasting.

19. Paul here covertly blames them for their want of manliness in submitting to whatever ill-treatment the false teachers use towards them and to himself.

21. He says that they must not suppose that he is unable to reply to the reproaches of these men. For he has every reason for courage in the conflict of authority.

any is daring—I am speaking as a foolish man—I also am daring.
 22 Are they Hebrews? I also (am). Are they Israelites? I also
 23 (am). Are they Abraham's seed? I also (am). Are they
 Christ's ministers? I am speaking not in good judgment—I
 am beyond (them). In toils more abundantly, in prisons more
 24 abundantly, in stripes exceedingly, in deaths many times. By
 25 the Jews five times I received forty save one: I was three times
 beaten with rods: I was once stoned: I was three times ship-
 26 wrecked; a night and day I spent in the deep: in journeyings
 many times, in dangers in rivers, in dangers with robbers, in
 dangers by (the Jewish) race, in dangers by the nations, in
 dangers in (the) city, in dangers in (the) desert, in dangers
 27 in (the) sea, in dangers among false brethren. In toil and
 strain, in watchings many times, in hunger and thirst, in
 28 fastings many times, in cold and nakedness. Apart from those
 that I pass over, that which gathereth around me daily, the
 29 anxiety about all the churches. Who is sick, and I am not sick?
 30 Who is made to stumble, and I do not burn? If I must boast,

22. All the claims to attention and obedience, which they put forward, exist in him, and some in a much greater degree: and he goes into particulars, verse 22.

24. forty save one, i. e. one short of the command, Deut. xxv. 3, not to exceed forty. Many discuss Jewish scourging, and some make it thirteen blows of a scourge with three thongs, which struck the breast and both shoulders at once; but these details are painful to think of for a moment. What were they to endure?

25. rods, not used by Jews.

26. How little display does Luke, Paul's historiographer, in the later and larger half of the Acts, make of these varied sufferings of the Apostle! and as pathetically does Paul close the first part of the list with perils among false brethren.

28. those that I pass over, τῶν παρεκτός, 'those that I leave out.' that which gathereth upon me, ἡ ἐπισύστασις μου, 'that which stands over,' or 'impends,' or 'is imminent'; very much like ἐνεστώσ.

29. Paul's continual tendency to sickness, which is hastily concluded by some to be the actual effect of the revelations on his body, but which is more likely to have arisen from the sufferings here recited, is referred to, so that perhaps sickness is the meaning of Paul rather than 'infirmity'; in several places towards the end of this epistle: and this sickness may just at this time have been the consequence of his great and sleepless anxiety about Corinth, till Titus came. We do not enough historically read the epistles.

31 I will boast of the things connected with my sickness. The
 God and Father of our Lord Jesus Christ that is blessed for
 32 ever knoweth that I do not lie. In Damascus the ethnarch
 of Aretas the king was guarding the city of the Damascenes,
 33 wishing to take me. And through a window in a basket I was
 let down through the wall, and escaped out of his hands.

12 To boast indeed is not expedient for me. No, for I will
 2 come unto visions and revelations of Jehovah. I know a man
 in Christ, fourteen years before (this), whether in the body I
 do not know, or out of the body, I do not know—God knoweth;
 3 such a one caught (up) as far as the third heaven. And I
 know such a man, whether in (the) body or apart from the
 4 body, I do not know—God knoweth; that he was caught (up)
 unto the paradise and heard words not to be spoken, which it is
 5 not allowed to man to speak. On behalf of such a one I will
 boast, but of myself I will not boast except in my sicknesses.
 6 For if I should wish to boast, I shall not be foolish; for I shall
 speak truth. But I spare (you), lest any think towards me
 7 beyond what he seeth me (to be) or heareth from me. And
 with the superiority of the revelations that I should not be
 over(much) lifted up, there was given me a thorn in the flesh,

12. 2. I. e. A. D. 44, when he was at Jerusalem, Acts xv. 4-22. the third heaven. We have not to do with the imagined seven heavens of Rabbinism. What seems to suit here is the simple idea of (1) the atmosphere with clouds, (2) what we call 'space,' with the stars, (3) not in these two, the heaven of God and angels. up is an addition in English, the Greek is 'caught unto.' This third heaven is called the paradise, 'the garden,' as is the separate state of departed saints, Luke xxiii.: but it is somewhat bold to describe the scenery of the third heaven, and to furnish it with mountains and valleys, trees, flowers, water, &c., after the exact pattern of this earth. For Rev. xxii. is a picture (on the face of the sky) of things during the 1000 years on earth; see xxi. 24, 'The kings of the earth,' &c., &c.

4. not to be spoken, *ἀρρήτα*, not allowed to be spoken, Rev. x. 4.

7. The Revisers here introduce a sudden break in the sentence, which possibly a general indication from many MSS. may remove. Wherefore is *διὰ τὸ*. Δ ὅ will it is hoped be cast out. a thorn. The alternative rendering, 'stake,' the Revisers have put in the margin. Surely one would have looked for a stronger verb than was given, had Paul meant 'a pointed stick or goad,' driven into the flesh and to remain there. The smallness and apparently casual coming of a thorn suits better. It produced bodily disorder and

a messenger of Satan, that it should beat me, that I may not
8 be over(much) lifted up. On behalf of this I thrice besought
9 the Lord, that it should depart from me. And He has said to
me, My grace is enough for thee: for my power is made perfect
in sickness. Most gladly therefore I rather will boast in my
sicknesses that the power of the Christ may tabernacle upon
10 me. Wherefore I am well pleased in sicknesses, in insults, in
necessities, in persecutions, in straitnesses on behalf of Christ:
for when I am sick then I am mighty.

11 I have become foolish (in) boasting. Ye made it necessary.
For I ought to have been commended by you. For in nothing
did I come short of them that are very exceedingly apostles, if
12 I also am nothing. The signs of the apostle were wrought
out in me, in all endurance, by signs and prodigies and powers.
13 For what is there in which ye were made inferior, below the
rest of the churches, except that I myself did not become a
14 pain to you? Forgive me this injustice. Lo! this third time
I am ready to come to you, and I will not become a pain to
you. For I do not seek your goods but on the contrary you.
For the children ought not to lay up treasure for the parents, but
15 on the contrary the parents for the children. But I will most

exhaustion, as his anxiety about Corinth did: and this might be chief among
'the thorns of his life,' these and other anxieties at other times. The thorn, in
short, seems to be proneness to frequent illness, and distressing headache is
indicated as 'the thorn' by early tradition. But see Ps. xxxi. (xxxii) 4, *ἐν τῷ*
ἐμπαργῆναι ἄκανθαν, 'infixing in man a thorn.'

9. tabernacle, *ἐπισκηνώση*, as God of old in the cloud with Israel from
Baal-zephon to the captivity in Babylon.

11. very exceedingly apostles. This phrase, used also xi. 5, does not,
I imagine, carry any feeling of contempt or jealousy in Paul's breast against
Peter and other chief Apostles; but only casts aside as pitiful and groundless,
the way in which those teachers set up and exalted them and their authority
far above Paul and Barnabas and all others.

13. become a pain to you. This word *καταναρκῶ* occurring also xi. 9, is
very singular. Its derivation is assumed from *νάρκη*, torpedo; and its meaning
twice in Gen. xxxii. is to become torpid, 'shrank,' as in Job xxxiii. 19. It is not
easy to get out of this the sense the Rev. Version's 'press heavily upon' which
is *ἐπιβαρέω*, or become 'a burden.' I put a pain, or an annoyance to another.
It brings the octopus before one's eyes.

15. The division of this verse by omitting 'though' or even 'it' is harsh.

gladly spend and be expended on behalf of your souls, if
 16 while I more abundantly love you, I am less loved. But be
 it so. I did not burden you down, but being crafty I took you
 17 by guile. As to any of those whom I have sent to you,
 18 did I seek advantage from you through him? I exhorted
 Titus, and I sent with him the brother. Did Titus at all seek
 an advantage from you? Did we not walk in the same spirit?
 not in the same steps?

19 Again, do ye think that we are making a defence unto you?
 We are speaking before the face of God in Christ. But all
 20 things brethren on behalf of your edification. For I am afraid
 lest in some way, when I have come, I should find you such
 as I do not wish, and I may be found by you such as ye do not
 wish; lest in some way there may be contentions, emulations,
 wraths, strivings, evil speakings, whisperings, puffings up, un-
 21 settlements: lest when I have come again my God may humble
 me in relation to you, and I may lament over many of those

17. He declares that neither of himself nor by any whom he sent did he seek any advantage to himself: and he seems to intimate that enemies had charged him or his agents with conduct of this nature.

19. I will not for a moment allow their misjudgment or their right to judge. He refers to God. He appeals.

20. He then places himself in the place of judge and anticipates the possibility of having not only to judge in the case of many, but also to punish some of them. **contentions.** Germany, followed by England, rejects this translation, which the fathers thought correct. *ἔπιθος*, 'a labourer' is now taken for the root, because he has daily hire; and the sense of partisan intrigues is pressed out of it. May it not be supposed (see Gk. Etymol. Curtius, i. 343) that if *ἔπις* and *ἔπιον* generate *ἐπιθίζω* they may also generate *ἐπιθεία*, one letter having been changed to bring it nearer to *ἔπις*, through negligence, just as Sophocles once made *κρίμα* into *κρίμα*, and Horace makes the last syllable of 'palus' short?

21. The latter part of this verse is like the door opened into the temple of old. Ezek. viii. We see that there had been a multitude of gross offenders against morals in this church, of whom the one signalised was only the most salient and shocking case. And Paul deems it possible that many of them have not yet repented of their great and dishonouring sins; perhaps even that they are continuing to practise them. The various bad feelings in verse 20 probably arose from a division into two parties, with very different views of the enormity of these sins in relatives or friends, not, I suppose, all falling into such themselves, but palliating them in others. Such is the way in which sins raise strife without limit in a neighbourhood.

that had sinned before, and did not repent of their uncleanness and fornication and wantonness which they committed.

- 13 This third (time) I am coming to you. In the mouth of two
 2 witnesses and three shall every word be established. I have
 told you before, and plainly tell, as I did when present the
 second time; and being absent now (I say) to them that before
 had sinned and to the rest, that, if I come again, I will not
 3 spare. Since ye are seeking a proof of the Christ that speaketh
 in me, Who is not weak towards you, but on the contrary is
 4 mighty among you. For if also He was crucified through weak-
 ness, yet on the contrary He liveth from God's power. For we
 also are weak in Him, but we shall live with Him out of God's
 5 power towards you. Try yourselves whether ye are in the
 faith: prove yourselves. Or do you not know yourselves that
 6 Jesus Christ is in you except ye be at all worthless (ones)? But
 7 I expect that ye will know that we are not worthless. But I
 pray to God that ye may do no evil, not that we may appear
 approved, but on the contrary that ye may do that which is
 8 good, but we be as worthless. For we cannot do anything
 9 against the truth, but on behalf of the truth. For we rejoice
 10 whenever we may be weak, but ye may be mighty. This we
 also pray for, your completeness. On this account I write these
 things in absence, that when present I may not treat you with
 excision according to the authority, which the Lord gave to
 me, unto building up, not unto destroying.
- 11 As to (the) rest, brethren, farewell; be complete; be com-
 forted; think the same thing; be in peace: and the God of love

13. 1. Every particular of every case shall be enquired into.

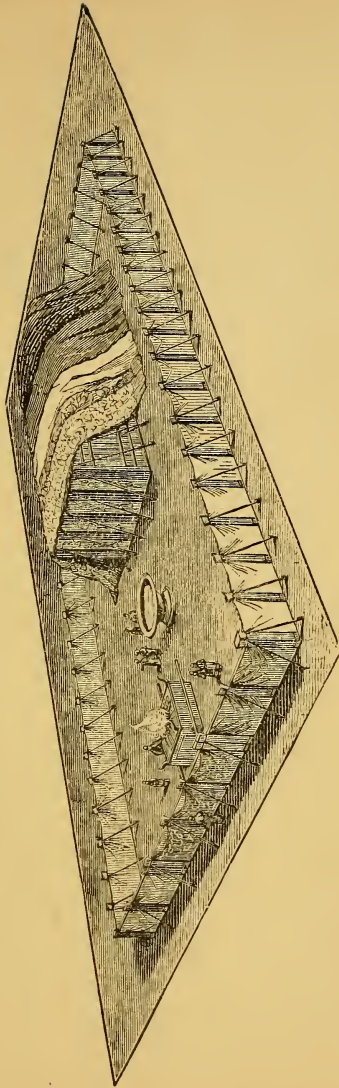
2. And sentence will follow.

3. Judgments of a terrible kind are not obscurely threatened, through the power of Christ.

5. worthless ones, *ἀδόκιμοι*, condemned when assayed. This word seemed to require another rendering, 1 Cor. ix. 27. All mean the same as 'reprobate.'

8. cannot do, etc. Our one aim is to promote goodness. If we turn from that, Christ deserts us, and we are powerless. To profess Christianity without both express doctrine and moral fruitfulness is a pretence and a hollow sound.

10. completeness, 'perfect equipment,' *κατάρτισιν*, not 'perfection.' treat you with excision, i. e. excommunicating, cutting off, *κατατόμως χρήσωμαι*. Compare this with Soph. Ajax, 582. building up, etc. See x. 4, 8.



THE TABERNACLE AND COURT.

Compare this with Soph. Ajax, 582. building up, etc. See x. 4, 8.

12 and peace will be with you. Salute one another in a holy kiss.

13 All the saints salute you.

14 The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. Amen.

12. See note on 1 Cor. xvi. 20. Paul does not abstain from enjoining this practice even in Corinth.

14. fellowship, *κοινωνία*, partnership of persons in a society or fraternity, or in an inheritance or any profession or possession. We are brought by Christ into intimate relations with each Person in the Godhead.

THE EPISTLE TO THE GALATIANS.

Paul's fifth extant inspired letter, written at Ephesus, after his second visit, Acts xvi, to the Galatian churches.

Galatia, or Gallograecia, because emigrant Celtic Gauls expelled from Italy settled, together with Greeks, in the centre of the lesser Asia. It had become a Roman province A.D. 26.

Professor Meyer, in his preface, says that, since the days of Luther's exposition of this letter, it has ever been held to be 'the Gospel's banner of freedom,' and that to this letter and to that which was so soon afterwards sent to the Romans, 'the Reformation owes' what has 'overcome the work-righteousness of Rome with all the superstition and unbelief that accompany it.' But see also Archdeacon Hare's Vindication of Luther.

There are nine citations from the O. T. in this letter.

1 Paul, an apostle, not from men nor through man, but through
Jesus Christ and God (the) Father, that raised Him up out of (the)
2 dead, and all the brethren that are with me, to the churches of
3 Galatia. Grace to you and peace from God the Father, and
4 (from) our Lord Jesus Christ, Who gave Himself for our sins,
that He might take us out to Himself from the present wicked
5 age according to the will of our God and Father, to Whom be
6 the glory unto the ages of ages. Amen. I wonder that ye
are so quickly removed from Him that called you in the grace
7 of Christ unto another gospel; which is not another: save that
there are some that are troubling you, and wishing to change

§ 1. Rebukes.

1. 2. Galatia proper was a large district. Meyer calls this 'the beginning of German Christianity,' but they seem to have been, so to speak, French Gauls.

4. take us out to Himself, ἐξέλθαι, an expression of great force. age, αἰών, more significant than 'world,' which is κόσμος.

6. removed, μετατίθεσθε, 'transferred to another place.'

7. save that; one of the difficult usings of εἰ μή. It seems best explained by supposing an ellipse, thus: *It is not another in any way except that there are some that call it a Gospel.* to change, μεταστρέψαι, not exactly 'pervert'; simple change is meant by the preposition as well as by the verb 'turn,' στρέφω.

8 the Gospel of Christ. But on the contrary if even we, or an
 angel out of Heaven should preach to you a gospel beside that
 9 Gospel which we preached to you, let him be Anathema. As
 we said before and I now again say, if any man is preaching
 a gospel to you beside that which ye received from (me), let
 10 him be Anathema. For am I now persuading men, or God?
 Or am I seeking to please men? For if I were still pleasing
 men, I should not be Christ's bondservant.

11 But I am making known to you, brethren, the Gospel that
 12 was preached by me, that it is not according to man. For
 neither did I receive it from men, nor was I taught, but only
 13 through Jesus Christ's revelation. For ye heard of my manner
 of life in the Jews' religion once, that I exceedingly persecuted
 14 the church of God and laid it waste: and was advancing in the
 Jews' religion above many in my race of my age, being more
 15 abundantly a zealot of the traditions of my fathers. But when
 God was pleased, Who separated me from my mother's womb,
 16 and called (me) through His grace, to reveal His son in me that
 I may preach Him among the nations, immediately I did not
 17 refer (it) to flesh and blood. Nor did I go up unto Jerusalem
 to them that were apostles before me, but on the contrary I

8. beside, *παρά*. Bishop Lightfoot prefers this translation. Some Roman writers prefer 'contrary to,' or 'beyond,' as wishing to imply that some additions may be made to it, in the way that Dr. Newman contends for, as 'development.' See Archer Butler. let him be Anathema. This Syriac word is used here as in four other passages.

10. Is God to give way? Am I to ask Him to do so?

§ 2. Paul's independent Apostleship (verse 11, etc.)

12. but only, *ἀλλὰ μόνον*: not by man, but on the contrary, by Christ alone.

13. laying it waste, *ἐπόρθουν*: verse 23 also, and Acts ix. 21. As a country occupied and devastated by a conquering army.

14. advancing, *προέκοπτον*. Saul was likely to have succeeded Gamaliel, as Gamaliel did Hillel, as head of the order of the Pharisees: and it is likely that he (Saul) had conceived the idea of rooting out Christianity; and that, but for God's protecting power, he would have done it. a zealot. Besides the three commonly reckoned religious orders among them, there was a fourth, called Zealots, men who expected God to work deliverance for them as for Israel of old.

18 went away unto Arabia, and returned unto Damascus. Next,
 after three years I went up to Jerusalem to ask questions of
 19 Peter, and remained with him fifteen days. But other of the
 20 apostles I did not see save James the brother of the Lord. But
 the things which I am writing to you, lo! before God (I say)
 21 that I am not lying. But next I came unto the countries of
 22 Syria and Cilicia. But I was unknown in person to the churches
 23 of Judæa, that are in Christ. But only they were hearing that
 he that was persecuting us once, is now preaching the faith
 which once he was laying waste; and they were glorifying God
 in me.

2 Next after an interval of fourteen years I went up again to
 Jerusalem with Barnabas, having taken Titus also with me.
 2 But I went up according to revelation, and I referred to them
 the Gospel which I am proclaiming among the nations, but in
 private to those that appeared to be (chief), lest in some way
 3 I may run or ran in vain. But not even was Titus that was with
 4 me, being a Greek, compelled to be circumcised. But (this
 was) on account of the false brethren secretly brought in, who
 secretly entered to spy out our freedom which we have in Christ
 5 Jesus, that they might enslave us unto themselves. To whom

19. This verse, with 1 Cor. ix. 5, are severely assailed by those who try to disprove the real apostleship of this James, son of Cleopas (Alpheus) and Mary (sister to the mother of the Lord), and consequently cousin (*ἀδελφός*) to Christ. But the two passages establish the apostleship of this James beyond question, and also of Jude, his brother. Also, is it likely that James, Bishop of Jerusalem, who ruled the Council, Acts xv., was anything less than an apostle? Be it always remembered that the nominative case of the mother of Jesus is *Mariam*, *Μαριάμ*, in every instance, which is the Septuagint Greek form of *Miriam*, the name in Exodus of Moses' sister. The nominative of all other Marias in the N. T. is *Maria*, *Μαρία*, so that there were not two sisters of the same name in the family of Heli, the real grandfather of our Lord. The genealogy in Luke has internal evidence. That it is Mary's which will be shown, if God will, on Luke iv. in Part ii. On the real apostleship of this James, is it possible that Paul would write down the three pillars, *σύλοι*, in this order, James, Cephas, and John, if James were not a real apostle?

4. Paul circumcised Timothy, the son of a Gentile, Acts xvi. 3, to conciliate the Jews. He here would not circumcise Titus, because the step would have been perilous to the freedom of the Gentile Christians. The prevalence of Judaizing made such conciliation unsafe.

not even for an hour did we yield in subjection; that the truth
 6 of the Gospel may continually remain with us. But from them
 that were appearing to be something, whatsoever they were, it
 maketh no difference to me, God doth not accept man's person.
 7 But when on the contrary they saw that I have been entrusted
 with the Gospel of the uncircumcision, as Peter with that of
 8 the circumcision—for he that is working in Peter unto an
 apostleship of the circumcision, wrought in me also unto the
 9 nations—and when they knew the grace that was given to me,
 James and Cephas and John, that were appearing to be pillars
 gave right hands of fellowship to me and Barnabas, that we
 (should go) unto the nations, but they unto the circumcision;
 10 only (pressing) that we should be mindful of the poor, the very
 11 thing which I was earnest in doing. But when Peter came
 unto Antioch, I to (the) face stood up against him, because he was
 12 condemned. For before that some came from James, he was
 eating with the nations: but, when they came, he was withdraw-
 ing and was separating himself, afraid of them that were of (the)
 13 circumcision, and the rest of the Jews played a part together
 with him, so that even Barnabas was carried away with them by
 14 their insincerity. But when I saw that they are not walking
 straightforward to the truth of the Gospel, I said to Peter before

6. it maketh no difference, or, it is no difference, *οὐδὲν διαφέρει.*

7. I have been intrusted with, *πεπίστευμαι.*

8. wrought in me also, *ἐνήργησε καὶ ἐμοί.*

9. A glorious instance to prove unity of heart and faith between Paul and these three 'pillars,' of the Judæo-Christian Church at Jerusalem and in Judæa. Paul represented the free Gentile Church which had sprung up and had adopted Barnabas as its apostle first, and afterwards Paul also, who became chief.

10. I. e. of the poor brethren of the Jewish nation, and of the Hellenist proselytes at Jerusalem; the very thing which had brought Paul to Jerusalem.

10. (pressing), viz. only saying this besides.

12. separating himself. The original idea of Pharisaism at its rise in the time of Antiochus, was to be separate from all persons legally 'unclean.'

13. insincerity, *ὑποκρίσει*, lit. 'hypocrisy,' 'playing a part.'

14. walking straight forward, *ὀρθοποδοῦσι*, like *ὀρθοτομοῦντι*, 2 Tim. ii. 15, 'cut straight on.' to follow the Jews' religion, *Ἰουδαΐζειν*, hence the received word 'to Judaize.' The noun has been rendered 'the Jews' religion,' i. 13, 14, because the word 'Judaism' would be less generally understood,

all, "If thou, being a Jew, art living in the manner of the
 "nations and not in the manner of the Jews, why dost thou
 15 "compel the nations to follow the Jews' religion?" We by
 16 nature Jews, and not sinners out of (the) nations; knowing that
 a man is not justified out of works of law, save only through
 faith in Jesus Christ, we also believed on Jesus Christ, that we
 may be justified out of faith in Jesus Christ, and not out of
 works of law: because no flesh shall be justified out of works of
 law.

17 But if, seeking to be justified in Christ, we were ourselves also
 18 found sinners, is Christ surely a servant of sin? Let it never
 be. No. For if I should build again the things which I also
 19 (have) put down, I constitute myself a transgressor. For
 20 through law I died to law, that I may live to God. I have
 been crucified together with Christ: but I do not live any
 longer, but Christ liveth in me. But the life which I am now
 living in flesh, I am living in faith by the Son of God, Who
 21 loved me and gave Himself for me. I am not annulling the
 grace of God: for if righteousness (is) through law, then Christ
 died needlessly.

3 O senseless Galatians, who bewitched you, not to obey the
 truth, to whom before (your) eyes Jesus was depicted before,

15. *sinners of the nations*, a common phrase showing the pride of the Jew.

16. *save only*, another difficult use of *ἐὰν μὴ*, which is properly 'unless' or 'except.' This is as if there were a something to be understood, as, 'nor in any way' 'save only,' etc.

17. *surely, ἄρα*, or 'then,' *ἄρα*. Is Christ liable for the falls of His followers?

18. I renounced all sin (in profession) at baptism, and (in spirit) whenever afterward I gave myself up in prayer. If I sin, I run counter to all this. The inconstancy of Peter at this crisis seems to be alluded to in these words.

20. *not I any longer*, i. e. not I alone, but Christ with and in me.

21. Those that teach that righteousness is gained out of rites and rules alone, make the inward grace of God that changes the heart unnecessary. *annul, ἀθετοῦσι*, 'put it out of place,' 'give it no place in the system of Christianity,' Christ's death is not wanted. Also to assert that grace is tied to the ordinance as a matter of course, is opposed by many passages of this apostle.

§ 3. Paul's remonstrance concerning the Gospel, the law, and justification.

3. 1. *depicted*. A classical usage of the word *γράφω*, as of the noun *γραφή*.

2 crucified among you? This only do I wish to learn from you,
 Did ye receive the Spirit out of the works of law, or out of a
 3 hearing of faith? Are ye so senseless? Having begun in the
 4 Spirit are ye now being made perfect in the flesh? Did ye
 suffer so many things in vain, if at least also (it is) in vain?
 5 Does He that supplieth to you the Spirit and worketh powers
 in you (do it) out of works of law or out of a hearing of faith?
 6 As "Abraham believed God and it was reckoned to him unto
 7 "righteousness." Know then that they that are of faith these
 8 are sons of Abraham. But the scripture having foreseen that
 out of faith God justifies the nations, preached the Gospel afore
 9 to Abraham, "In thee shall all the nations be blessed." So
 that they that are of faith are blessed with the faithful Abraham.
 10 For as many as are of works of law are under a curse, for it
 has been written, "Cursed (is) every one who doth not remain
 "in all (things) that have been written in the book of the law,
 11 "to do them." But that by law none is justified with God is
 12 evident. Because "The just out of faith shall live." But the
 law is not out of faith: but "the man that did them, shall live
 13 "in them." Christ bought us out from the curse of the law,
 when He became a curse on our behalf, for it has been written,
 14 "Cursed is every one that is hanged on a tree." That unto the

2. It is impossible not to notice the sharp and half-contemptuous manner in which St. Paul in this verse chides these barbarian settlers in Galatia, also in verse 1 and verse 3. The effort to win them comes on later. But he seems almost to foreknow that his remonstrance will fail and that this church will not stand. At least he sees that free speech in hard remonstrance is the only chance. And this made this epistle so useful in Luther's hands.

5. You received spiritual gifts and miraculous powers under the Gospel. Did you ever receive any while you believed in righteousness out of the law?

6. Genesis xv. 6.

8. Abraham was accepted of God and received the promises as a believer, not as a Pharisee, or as making salvation to come out of the rules and rites of the law. Genesis xii. 3.

10. The law condemns all that do not keep it entirely. If no man has ever done so except Jesus Christ, it cannot save any one. Deut. xxvii. 26.

11. Therefore the prophet Habakkuk saith, He that gains a justification out of faith will live (eternally), i. e. 'have eternal life.' Habakkuk ii. 4.

13. We were under a curse, but Christ took it on himself, being hanged and dying on a cross of wood. Deut. xxi. 23.

nations the blessing of Abraham may come in Christ Jesus, that they may receive the promise of the Spirit through their faith.

15 Brethren, I speak after the manner of a man, a man's will, when it hath been made valid, none annuls, or arranges an addition
 16 in spite of it. But to Abraham were the promises spoken and to his seed. It does not say, And to his seeds, as in the case of many, but on the contrary as of one, And to thy Seed,
 17 which is Christ. But I say this, a covenant made valid before by God unto Christ, the law, that came after four hundred and thirty years, does not make invalid, to do away with the promise.
 18 For if the inheritance is of law, it is no longer of promise. But to Abraham God has graciously given it through promise.
 19 What then (doth) the law? Because of the transgressions it was added, until the time when the Seed should come, to Whom the promise had been made, arranged by angels in (the)
 20 hand of a Mediator. But the Mediator is not of one. But God
 21 is one. Is the law therefore against the promises of God? Let it not be. For if a law was given that was able to make alive,
 22 really the righteousness would have been out of law. But on the contrary the scripture shut (up) all together under sin, that the promise out of faith in Jesus Christ may be given to them

15. will, *διαθήκη*, literally 'an arrangement or disposal of property.' As the Latin for a will is *testamentum*, the word 'Testament' has been commonly used instead of 'covenant' or 'arrangement,' for the name both of the Old and of the New Scriptures or Writings, so that there are four synonyms besides the word 'dispensation'; and some passages need one and some another.

16. A singular proof that words in the Scriptures are inspired, for the Apostle rests all on one word being not in the plural but in the singular number.

17. Another argument is that as God's accepting Abraham for his faith, and the consequent promise, were 430 years earlier than the law, therefore that way of salvation was not superseded by the law of Moses, which came so much later. In fact it is never superseded, but acknowledged and carried out under the Gospel.

19. The law was strictly temporary and parenthetical, just as a parenthesis is not the main subject of the sentence. It was added to keep down prevailing sin; and when Christ should come, the main promise, that had never been put away, would again become prominent.

22. It would condemn and imprison all till Christ should come and set free them that would believe.

23 that believe. But before the faith came, we were being guarded
 under law, shut (up) together unto the faith about to be
 24 revealed. So that the law became our conductor unto Christ,
 25 that we may be justified out of faith. But when the faith came,
 26 we are no longer under a conductor. For ye are all sons of God
 27 through your faith in Christ Jesus. For as many as were
 28 baptized into Christ put on Christ. There is not in (Him)
 Jew or Greek; there is not in (Him) slave or free; there is
 not in (Him) male and female. For ye are all one in Christ
 29 Jesus. But if ye (are) Christ's, then ye are Abraham's seed
 and according to promise heirs.

4 But I say, For as long as the heir is an infant, he is nothing
 2 different from a bondservant, being (yet) lord of all; but he is under
 managers and stewards until the previous appointment of the
 3 father. Thus we also, when we were infants, were made bond-
 4 servants under the elements of the world. But when the
 fulness of the time came, God sent forth His Son, born of a
 5 woman, born under law, that He may buy out them that were
 under law, that we may receive from (Him) the adoption of
 6 sons. But because ye are sons, God sent forth the Spirit of
 His Son into your hearts, crying out, Abba, which is Father.

24. conductor, *παιδαγωγός*. A trusty servant, often a slave, took the boy to school and fetched him home, having nothing to do with the teaching in school, which belonged to the teacher, *διδάσκαλος*. Jesus often called himself 'Teacher,' but the English nation unhappily prefers the word 'Master,' which is *ἐπιστάτης*. *Δεσπότης* and *κύριος*, 'lord,' need sometimes to be rendered 'Master.'

25. Ye did not need the law to 'conduct' you; ye were with the teacher Jesus.

28. There is not in (Him), *οὐκ ἔνι*.

4. 1. a bondservant, *δούλου*. It is to be lamented that English feeling often will not suffer *δούλος* to be translated 'a slave,' but it must be 'a bondservant'; and *δουλεία* must be 'bondage,' when it is 'slavery': and so *δουλεύω* must be 'am in bondage' instead of 'am a slave' or 'act as a slave,' and *δουλώω* which is 'enslave' is similarly mistranslated. See iv. 3.

2. previous appointment, *προθεσμία*, by will or otherwise.

3. elements, *στοιχεῖα*, 'first principles.'

4. born, *γενόμενον*, the primary sense; the second 'to get into a new state,' 'to become.' Yet it has to bear other renderings.

5. may buy out, *ἐξαγοράσθαι*. Redemption may be transacted in other ways.

6. Abba. *ὁ Πατήρ*, i. e. which is Father, the translation of this Syriac word.

7 So that thou art no longer a slave, but a son; but if a son,
 8 then an heir also of God through Christ. But then, not
 knowing God, ye were slaves to them that were not by nature
 9 gods. But now, having known God, but rather having been
 known by God, how do ye turn again to the weak and poor
 elements to which ye are wishing again anew to be enslaved?
 10 Ye are observing to yourselves days and months and seasons
 11 and years. I am afraid of you, lest in any way I have toiled
 12 upon you in vain. Become as I, because I also am as ye, I
 beseech you. Ye did me no injustice.

13 But ye know that on account of a sickness of the flesh I
 14 preached the Gospel to you at the former time. And my
 temptation in my flesh ye did not disregard nor did ye
 utterly despise (me): but on the contrary ye received me as
 15 God's messenger, as Christ Jesus. What then is your blessed-
 ness? For I testify to you, that, if possible ye would have
 16 taken out your own eyes and given (them) to me. So that
 17 I have become your enemy, speaking truth to you. They are
 zealous of you, not well; but they wish to shut you out, that
 18 you may be zealous of them. But to be zealously affected in
 a good (thing) is good always, and not only while I am present
 19 with you. My little children, with whom I am again tra-

8. ye were slaves to, *ἐδουλεύσατε*, or 'did slave service to.'

9. weak and poor. *Πτωχός* as an adjective in N.T. does not mean 'beggarly'; which is also a very unbecoming term for a ceremonial law that came from God. anew, *ἀνωθεν*, i. e. starting afresh, in John iii. three times 'from above.'

10. days, as the days of atonement. The two fasts a week were of Pharisaic authority. The great feasts were seasons. years. The sabbatical and the jubilee. Some months were counted sacred.

12. Become free, as I am and wish you to be. For I became free, as you by position are or have right to be.

13. on account of a sickness, etc., *ἀσθένειαν*. This cannot be rendered 'through,' which would require a genitive. It is now a general opinion that some attack of disease shut up Paul in Galatia, and occasioned his preaching to them when he had partially rallied and was regaining strength. the former time, *τὸ πρότερον*. At his first visit.

14. my temptation, *πειρασμόν*, or 'trial.' St. Paul's mean appearance, especially when under the effects of disease.

15. ye would have taken out, *ἐξορύξαντες ἄν*, literally 'have dug out'; 'plucked out' would be *ἠρπάσατε ἄν*.

vailing in pain until the time when Christ may have been
 20 formed in you. But I was wishing to be present with you
 now and to change my voice, for I am at a loss in your
 case.

21 Tell me, ye that wish to be under law, do ye not hear the
 22 law? For it has been written that Abraham had two sons,
 23 one from a handmaid, and one from the free. But he that was
 from the handmaid has been born according to (the) flesh, but
 24 he that was from the free was through the promise. Which
 things are said in allegory. For these (mothers) are the two
 covenants: one indeed from Mount Sinai, having children unto
 25 slavery, such as is Agar. For the Agar is Mount Sinai in
 Arabia, but it corresponds to the Jerusalem that is now, and
 26 is in slavery with her children. But the Jerusalem above is
 27 free, such as is the mother of us all. For it has been written,
 "Be glad, thou that dost not bear children, break and cry aloud
 "thou that dost not travail with child, because the children
 "of the deserted are many, rather than she that hath the
 28 "husband." But we, brethren, are children of the promise after
 29 the manner of Isaac. But as then he that was born after the
 manner of the flesh was persecuting him that (was born) after

20. I am at a loss. Their case seemed almost past cure.

21. The second law is the Pentateuch, containing this and other history
 as well as laws.

23. handmaiden, *παιδίσκη*: the word is not necessarily a bondwoman or
 slave, though Hagar was.

24. are said, are being said, in allegory. these (mothers), *αῦται*.

25. corresponds, *συστοιχεί*: *στοίχος*, rank or row. is in slavery,
δουλεύει, as not having reached freedom in Christ.

26. Jerusalem above. The Christian church, particularly the body of
 living Christians in it. Here arises the question whether 'the heavenly things
 themselves,' Heb. ix. 23, can mean the same.

27. Isaiah liv. 1.

29. The church of Christ among the Gentiles.

28. We have been promised to Abraham as his children, as Isaac was his.

29. The persecution of the true children of Abraham in that day, by the
 children of Abraham after the flesh, is a notable completion of the allegory.
 But would any one have ventured on this interpretation of this history, had it
 not come to us through the Spirit?

30 the manner of the Spirit, so also (is it) now. But what saith the Scripture? "Put out the handmaiden and her son. For
 "the son of the handmaiden shall not inherit with the son of
 31 "the free." Wherefore, brethren, we are not children of the handmaiden, but of the free.

5 Stand fast then by the freedom with which Christ freed us,
 2 and be not again held in with a yoke of slavery. Lo! I Paul say to you, that if ye be circumcised, Christ will in no respect
 3 benefit (you). But I testify again to every man, if he be
 4 circumcised, that he is a debtor to do the whole law. Ye were put away from Christ, such as are being justified by law. Ye
 5 fell out from grace. For we by the Spirit are waiting for (the)
 6 hope of righteousness out of faith. For in Christ Jesus neither hath circumcision any strength nor uncircumcision, but faith
 7 working in us through love. Ye were running well. Who cut
 8 you off from obeying the truth? The persuasion (is) not out of
 9 Him that calleth you. A little leaven leaveneth the whole
 10 mass. I am persuaded of you in the Lord, that ye will be no otherwise minded. But he that is troubling you shall bear his
 11 judgment, whoever he may be. But why am I yet being persecuted, if I am still proclaiming circumcision? Then the
 12 offence of the cross hath been done away. I would that they
 13 that are unsettling you would cut themselves off. For ye were called to freedom, brethren: only not freedom unto an advantage

30. How little Paul regards the hostility of his ancient brethren. Gen. xxi. 10.

31. This must be well understood as well as borne in mind. We must not go back to the old covenant, or to the Jews' traditions.

5. 1. It is hardly well to admit the proposed alteration of the text unless it be proved by wider investigation.

3. It was the introductory sign, and now must mean that baptism and Christianity were given up for Judaism.

4. ye fell from, ἐξέπεσατε. I remember but cannot find ἐπιπεσὼν δρόμου.

9. He fears what history says came to pass.

10. Probably some very leading member was perverted, and was drawing them all over.

11. Paul was opposed, because he refused to trim the church's sails according to the breezes of current error.

12. cut themselves off, as a branch is cut off, i. e. leave the church; it is in the middle voice, but future ἀποκόψονται for the subjunctive.

for the flesh : but through love be in bondage to one another.
 14 For the whole law is being fulfilled in one word, "Thou shalt
 15 "love thy neighbour as thyself." But if ye are biting and de-
 vouring one another, look that ye be not consumed by one
 another.
 16 But I say, Walk by (the) Spirit, and ye shall not fulfil the
 17 desire of (the) flesh. For the flesh desireth against the Spirit,
 but the Spirit against the flesh. But these are arrayed against
 one another, that ye may not do whatsoever things ye will.
 18 But, if ye are being led by the Spirit, ye are not under law.
 19 But the works of the flesh are manifest, such as are adultery,
 20 fornication, uncleanness, wantonness, idolatry, poisoning, en-
 mities, contentions, rivalries, passions, irritations, divisions,
 21 parties, grudgings, murders, drunkenness, revellings, and the
 like things to these : of which I tell you beforehand, as I also
 told you before, that they that practise such things will not
 22 inherit God's kingdom. But the fruit of the Spirit is love, joy,
 23 peace, longsuffering, kindness, goodness, faith, meekness, self-
 24 control. Law is not against such things. But the (disciples)

13. through love be in bondage, etc., be as slaves to one another, as it were belonging to one another. Each man not his own, but every one to be as it were his brother's property.

14. Leviticus xix. 18.

15. Their errors produced quarrels. Some went further than others.

16. by the Spirit, πνεύματι, dative of cause. 'In the Spirit' must have ἐν.

17. This is a case that requires ἐπιθυμία to be translated by a word carrying either a good or a bad sense, for which Greek has a very neat name, μέση λέξις. It is not tolerable to use 'lust,' of 'the Spirit,' as well as 'of the flesh.' Had Paul separated this double sentence into two it would have explained itself, thus, 'the flesh desireth against the Spirit, so that good men do not without hindrance whatever good they may will ; and the Spirit desireth against the flesh, so that bad men do not whatever evil they may wish without a check.' All had been easy to understand. But it is more comprehensive as St. Paul wrote it.

20. It is the custom to derive ἐριθείαι from ἐριθος, 'a day labourer,' but the sense thus arrived at, viz. 'faction,' is hard to draw from ἐριθος. Is it not better as of old, in the manner of the Fathers, to count it an irregular derivative from ἐρις, 'strife'? See note 2 Cor. xii. 20. All in the Roman empire had been for four years talking of Claudius being poisoned by eating a mushroom given him by his wife Agrippina. Martial and Juvenal v. ; and vi. the symptoms.

23. self-control, ἐγκράτεια.

24. the (disciples) of Christ, οἱ τοῦ Χριστοῦ, 'they that are Christ's.'

of Christ crucified the flesh with its passions and its desires.
 25 If we are living in the Spirit, let us walk also in the Spirit.
 26 Become not vainglorious, challenging one another, grudging to one another.

6 If a man also be overtaken in some transgression, ye the spiritual re-establish such an one, in a spirit of meekness, 2 considering thyself, lest thou also be tempted. Carry the burdens of one another, and so fill up the law of Christ. For if one appeareth to be something, being nothing, he is deceiving 4 his own mind. But let each prove his own work, and then he shall have the boast unto himself alone, and not unto the other. 5, 6 For each shall carry his own burden. But let him that is being instructed communicate to him that is instructing him 7 in all good things. Do not err. God is not being mocked. 8 For whatever a man may sow, this he will also reap. Because he that soweth unto his own flesh will out of the flesh reap corruption: but he that soweth to the Spirit will out of the 9 Spirit reap life eternal. But doing that which is good, let us not be fainthearted. For in our own turn we shall reap, not 10 being utterly discouraged. Let us work therefore, as we have

26. grudging, *φθονούντες*, very nearly the same as 'envying.'

§ 4. Exhortation and summary.

6. 1. overtaken, *προληφθῆναι*, 'caught' before he found refuge in prayer. re-establish, *καταρτίζετε*, literally 'equip him completely.'

2. carry, *βαστάζετε*, stronger than *φέρω*, 'bear.'

3. appeareth, *δοκεῖ τις εἶναι*, 'thinketh.'

4. the boast, the thing of which he may legitimately boast. We are so much more sensitive about boasting than was the case in Paul's time, that the word 'boast' has been commuted into 'glorying,' which is an internal feeling.

6. instructed, *κατηχούμενος*, i. e. 'by word of mouth,' whence 'catechise'; but here it may surely include preaching.

8. Experienced Christians notice retribution pervading God's ways, even with his own true servants on earth, e. g. David's sin against Uriah was publicly recompensed by Absalom, as God said, 'in the sight of this sun.' See J. J. Blunt, Professor at Cambridge, 'Undesigned Coincidences.' Also Saul of Tarsus persecuted, and Paul suffers the same. This is good for God's people, to humble them; and it is a lesson in righteousness to the world.

9. utterly discouraged, *ἐκλυόμενοι*, 'loosed so as not to hold together.' Homer uses the word *λύω*, of a ship's cable decaying.

opportunity, that which is good toward all, but especially to those of the household of the faith.

11 See with what large letters I wrote to you with my (own)
 12 hand. As many as wish to make a good show in (the) flesh,
 these are compelling you to be circumcised, only that they may
 13 not be persecuted for the cross of Christ. For neither are they
 that are being circumcised observing the law: but they wish
 14 you to be circumcised, that they may boast in your flesh. But
 to me may it not happen to boast except in the cross of our
 Lord Jesus Christ, through Whom the world has become cruci-
 15 fied to me, and I to the world. For in Christ Jesus neither
 hath circumcision any strength nor uncircumcision, but on the
 16 contrary a new creation. And as many as shall walk by this
 rule, peace be on them and mercy and upon the Israel of God.
 17 For the rest let none cause me trouble, for I am carrying the
 18 brands of the Lord Jesus in my body. The grace of our Lord
 Jesus Christ be with your spirit, brethren. Amen.

10. the household of faith, *τοὺς οἰκείους τῆς πίστεως*, 'those that belong to the house of faith,' or 'that are of the faith.' The second article may or may not have a meaning.

11. large letters. Some hastily infer that Paul's sight was bad. It may have been a signature. See end of 1 Cor.

12. make a good show, *ἐνπροσωπῆσαι*. A great and common snare.

15. a new creation. The bringing of a sinner to life requires the same vivifying power that created a living world, Genesis i. Nothing is hard to God; no sinner should think his case impossible, or his will indomitable. I suppose Saul's determination against Christ was great: but how soon he cried out, 'Lord, what wilt Thou have me to do?'

16. A foundation for the true Catholic spiritual Church of Christ. How often Paul utters this warning!

17. the brands, *τὰ στίγματα*, of the scourges. Christianity has eliminated some of man's cruelties.

THE EPISTLE TO THE ROMANS.

Paul's sixth extant inspired letter is to the Christians in Rome.

The internal evidence indicates the date of this letter to have been about the time of the three months spent in Achaia, Acts xx. ; when Paul doubtless followed up his second letter to Corinth by a personal residence there. This letter would prepare the Roman brethren to receive him after his visit to Jerusalem. Not a word in this epistle hints at Peter having been at Rome. A discussion in Rome, Feb. 1872, ended in the conclusion that Peter never was there. An Authentic Report was published by the Rev. W. Arthur, Wesleyan Conference Office, London. Signor Gavazzi and eminent Roman scholars joined in the discussion. Many, as also Meyer, consider Paul's writing this letter a proof in itself that Peter had not then been at Rome. The founder of the Church at Rome is therefore utterly unknown; as much as the apostle to Britain.

It is remarkable, that after the two letters to Thessalonica and the two to Corinth, the next two, though destined to Christians in different quarters of the globe, should constitute a third pair, the doctrine in the Roman epistle being an enlarged form of that in the Galatian, just as that to the Ephesians is of that to the Colossians. Thus reckoning the two letters to Timothy we have five pairs in St. Paul's fourteen epistles. Meyer quotes Luther's saying that this letter is 'the masterpiece of the N. T.'; and it is notable that this early Roman church received high praise at Paul's hands. It was natural on many accounts to put this letter first, but the benefits of adhering to the order in which the letters were written should have altogether overcome all other considerations. It is the true historic order. See Preface and Introduction.

There are fifty-four citations from the O. T., reckoning some double ones as single.

1 Paul, Jesus Christ's bondservant, called (as an) apostle,
2 separated unto God's Gospel, which He promised before through
3 His prophets in holy writings, concerning His Son, that was
4 born out of David's seed according to (the) flesh, Who was
defined (to be) God's Son in power, according to (the) Spirit of
holiness, by (His) resurrection out of (the) dead, Jesus Christ

§ 1. Paul's desire to teach them.

1. 1. called, chiefly meaning by the Spirit; and separated in the Divine plan, and by Divine Providence.

1-6. How the sentence is loaded with thought upon thought!

4. defined, *ὀρισθέντος*, marked out as super-eminent in all things, as men would mark by flag-posts a piece of ground for holy purposes.

5 our Lord: through Whom we received grace and apostleship
 unto (the) obedience of faith among all the nations, on behalf of
 6 His name—among whom are ye also, Jesus Christ's called—to
 all that are in Rome, God's beloved, called (to be) saints.
 7 Grace to you and peace from God our Father and (from) Jeho-
 vah Jesus Christ.

8 I first, indeed, give thanks to my God through Jesus
 Christ on behalf of you all, because your faith is declared in
 9 all the world. For God is my witness, Whom I am serving in
 the spirit in the Gospel of His Son, how unceasingly I am
 10 making mention of you at all times in my prayers, beseeching, if
 in some way I may be prospered in journeying by the will of
 11 God to come to you. For I am longing to see you, that I may
 impart some gracious gift (of a) spiritual (kind), for the pur-
 12 pose of your being established. But this is, that I may be
 comforted in you through the faith that is in each other, both of
 13 you and me. But I do not will that you should be unaware,
 brethren, that I was often purposing to come to you, and was
 hindered hitherto; that I may have some fruit in you also, as
 14 among the rest of the nations. Both to Greeks and to bar-
 15 barians, both to wise and to unwise I am a debtor. So far as

6. Jesus Christ's called. In this and many other places we see the roots of the once common, but now almost disused term, 'effectual calling.' Yet it is a spiritual fact that multitudes untold in England are ineffectually called to become Christ's followers. But the fault is theirs. God was willing: they were not. Those that obey and come to Christ are effectually called. The grace in the calling was not deserved; but in some cases it became effectual, because it was less resisted. Yet the amount of grace in each case is a matter of Divine sovereignty.

9. how unceasingly, *ὡς ἀδιαλείπτως*. Events come to pass from time to time on which we seem almost not to cease thinking, and looking to God. Such looking is all prayer, without a spoken word.

11. Paul's religion was the spiritual truth, embodied in Christianity; of which he desired that the Roman Christians might understand more. He had gained much of it by special revelation. They were to drink it from his teaching, in which the Holy Spirit would Himself use Paul to impart a share, *ἵνα μεταδῶ*, to each of them; thus preaching, of mutual faith, to the comfort of both.

15. debtor. It was entrusted to Paul, as much to hand over to them, as to enjoy himself.

is in me, I am forward to preach the Gospel to you also that are
 16 in Rome. For I am not ashamed of the Gospel of Christ. For
 it is God's power unto salvation to every one that believeth,
 17 both to Jew first, and to Greek; for God's righteousness is being
 revealed in it, out of faith unto faith, as it has been written,
 "But he, that is righteous out of faith, shall live."
 18 For God's wrath is being revealed from Heaven against all
 impiety and unrighteousness of men that are retaining the truth
 19 in unrighteousness. Because that which is to be known of God
 is manifest among them: for God made it manifest to them.
 20 For His invisible properties are clearly seen, since the world's
 creation; being understood by His works, both His eternal
 21 power and Godhead, so that they are without excuse. Because,
 having known God, they did not glorify Him as God, or were
 thankful, but on the contrary became vain in their disputations,
 22 and their heart without understanding was darkened. Repeat-
 23 ing that they were wise they became fools: and they changed

16. **God's power.** To receive from God power to rise out of sin and its corrupt atmosphere into a realm of holy and noble thoughts and feelings, originating in wonder at Christ's death and God's love to man's soul, through the wondrous agency of the Spirit.

17. **Habakkuk ii. 4.** faith, i. e. the change to a believing state leads into this, and the soul lives, i. e. has obtained eternal life; thus obeying God's call in the Gospel.

§ 2. Condemnation the preliminary to justification.

18. All men retain more or less of truth, and therefore sin knowingly. God's wrath against sin is in proportion to conscious resistance.

19. The universe is a book in which they read and learn about God.

20. since, *ἀπό*, 'from' in relation to time. by His works, *ποιήμασι*, dative case of the cause or occasion of man's seeing God's character and will, without excuse, *ἀναπολόγητους*. One corner stone of the metaphysics of the Bible is that sin is fault; and thus man is not unfortunate only, but a willing offender. Intellectual pride has ever set up man against God; but sometimes the most intelligent philosopher most renounces it, and has, most of all, seen and adored God. Such a man, as far as he knows, praises and defends and elucidates Gospel truth. Such were Clement of Alexandria, Origen, and Newton.

23. Moral corruption springs from a wilfully darkened understanding. Moral debasement God has permitted to rage almost universally, as His own manifest stigma or brand set upon wilful and guilty ignorance of Him. So the world

the glory of the incorruptible God by (making) a similitude of (the) likeness of corruptible man and birds and quadrupeds and
 24 reptiles. Wherefore God also gave them up in the desires of their hearts unto uncleanness, to dishonour their own bodies
 25 among themselves—such as changed the truth of God by their lie, and became irreverent and worshipped and did service to the creature instead of to Him that created, Who is blessed
 26 unto the ages. Amen. On this account God gave them up unto dishonourable passions. For both their women changed
 27 the natural use into that which is contrary to nature; and in like manner the men, having left the natural use of the woman, were enflamed in their yearning unto one another; men with men working out unseemliness, and receiving in themselves the
 28 recompence of their error, which was necessary. And as they thought it not worth while to have a good knowledge of God, God gave them up unto a worthless understanding, to do the
 29 things that are not becoming—filled with all unrighteousness, fornication, wickedness, covetous desire, baseness; full of grudging,
 30 murder, strife, fraud, evil customs; whisperers, calumniators, hating God, insulters, haughty, boasters, inventors of evil things,
 31 disobedient to parents, without understanding, breakers of covenants, without natural affection, not bound by treaties,

teems and ever has teemed with abominations unendurable to read. I went on with one of the Greek historians called 'the father of history,' till I felt that as a Christian I would read no more: and I have dreaded to take it up since.

26. What a standing disgrace it is to man, as a race and as individuals, that it is absolutely necessary to insert such revolting pictures of sins against nature's instinctive teaching by conscience, in God's holy book of virtue by the aid of grace.

28. not thought it worth while, etc., *οὐκ ἔδοκίμασαν*. This I take to be the hinge on which all this ruin of man turned. Almost all the children of Adam (see Job. i. 8, as to his time) willingly put aside the enquiry about God, because it checked their evil practices, which they liked better than the pursuit of the knowledge of holiness and of likeness to God. Exceptions like Job and Melchizedek existed, and doubtless God enlightened them. to have a good knowledge of God, *Θεὸν ἔχειν ἐν ἐπιγνώσει*. The phrase includes both the acquiring and the keeping up of a sound knowledge of God. 'St. Paul's words have hands and feet.'

32 unmerciful. Such as having known the judgment of God well, that they that practise such things deserve death, not only do them, but also have pleasure in company with them that do them.

2 Wherefore thou art inexcusable, O man, every one that dost judge, for (in that) in which thou judgest the other, thou art condemning thyself: for thou that art judging art practising
 2 the same things. But we know that the judgment of God is
 3 according to truth against them that do such things. But
 dost thou think this, O man that art judging them that are
 practising such things, and art doing them, that thou wilt escape
 4 the judgment of God? Or dost thou despise the riches of His
 kindness and His forbearance and His longsuffering, being
 ignorant that the kindness of God is leading thee unto repent-
 5 ance. But according to thy hardness and impenitent heart thou
 art treasuring to thyself wrath in a day of wrath and of revela-
 6 tion of (the) righteous judging of God, Who will render to each
 7 according to his deeds—to them, that by endurance in good
 work are seeking after glory and honour and immortality,
 8 eternal life: but to them that are of contentiousness, and in-
 deed do not obey the truth, but are obeying unrighteousness,

32. In conclusion Paul adds that the love of sin is the fruit of rejected light, which they cannot wholly eliminate, though they can triumph more and more in disobeying God, and in taking the disobedient as their chief and continual and loved friends and companions.

2. 1. in that in which, etc. ἐν ᾧ κρίνεις, κ.τ.λ. 'O double shame on Angelo, to weed my vice and let his grow!' thou doest, etc., not exactly always, nor all sins; some one evil, some another.

3. Will God suffer thy playing of a part in morals to pass uncondemned?

4. What will then the guilt of not heeding God's forbearing seem to thee?

5. What guilt art thou heaping up, which must all fall on thee then?

6. This Scripture tallies exactly with the picture given of the final judgment, Rev. xx. It will then be seen that faith and the works of faith are found in the same person. The justified and the just are one; as also all work and all faith of man is faulty and has sin in it. Yet, compared with unbelievers, Christ's true servants have so real a holiness and love of justice and truth, that Christ will be admired in them. But the judgment will reveal the spirit and motives of actions, and under what difficulties virtue was maintained, and above all what was the feeling toward Christ and God, in which acts were done. Such is God's judgment of men by works now.

8. contentiousness. See note, 2 Cor. xii. 20.

9 wrath and anger, affliction and straitnesses, upon every soul of
 man that is working out the evil, both of Jew first and of Greek.
 10 But glory, honour, and peace, to every one that is working
 11 the good, both to Jew first and to Greek. For there is not
 12 respect of persons with God. For as many as without law
 sinned, without law will also perish. And as many as sinned
 13 in law, will through law be judged. For not the hearers of
 the law are just with God, but on the contrary the doers of the
 14 law will be justified. [For whenever nations that have not law
 may (haply) by nature do the things of the law, these not
 15 having law are a law to themselves; such as indicate the work
 of the law written in their hearts, their conscience testifying
 with them, and their reasonings between one and another accusing
 16 or also excusing (them),] in a day when the Lord will judge the
 secrets of men according to my Gospel through Jesus Christ.
 17 Lo! thou art named a Jew, and retest on the law, and boastest
 18 in God, and knowest His will, and approvest the things that
 19 are excellent, being instructed out of the law. And thou
 trustest that thou art thyself a guide of (the) blind, a light
 20 to them that are in darkness, an educator of the senseless, a

12. I have known this perverted into a denial of all punishment in the case of the neglected classes of men; for they say, 'Where little is given, little will be required'; whereas God says, 'If thou hast little, use diligence with that little.' For the principle that men will be tried with reference to their opportunities, on which God alone can safely pronounce, is most entirely in accordance with justice.

15. Conscience is a universal faculty. Idiots often have it, and sometimes in a remarkable degree. The faculty, though sometimes perverted, makes loud protests. *between one and another, μεταξύ ἀλλήλων.* The verse gives a good picture of man's conscience; a word which just means what a man knows and feels in his secret soul, of good and evil: i. e. what he knows with himself of moral truth, i. e. the truth regarding moral goodness and its opposite; so that it is also most fully called man's 'moral sense,' and it is most unfitly termed 'The voice of God in the soul of man.' But it is to a limited extent 'a voice for God in man's soul.' But like all man's faculties, it is fallen, and requires to be set right, and it is capable of this in all possible degrees: it may therefore, if unenlightened, lead a man to any degree of error or of crime. It has often driven fanatics to assassinate rulers, though eminently good. Even the excellent Prince of Orange was at last assassinated: God suffered it to be.

teacher of infants, having the conformation of the knowledge
 21 of truth, that is in the law. Dost thou, therefore, that teachest
 22 another, not teach thyself? Dost thou, that proclaimest not to
 steal, steal? Dost thou, that tellest not to commit adultery,
 commit adultery? Dost thou, that abhorrest idols, spoil temples?
 23 Dost thou, who boastest in law, through transgression of the
 24 law dishonour God? For "the name of God is dishonoured on
 25 "your account among the nations," as it has been written. For
 circumcision indeed benefiteth, if thou practise law. But if
 thou be a transgressor of law, thy circumcision has become un-
 26 circumcision. If then the uncircumcision keep the righteous
 acts of the law, will not his uncircumcision be reckoned for
 27 circumcision? And that which is by nature uncircumcision,
 if it fulfil the law, will judge thee, that through the letter and
 28 circumcision art a transgressor of law. For not he that is a
 Jew in that which is patent, is a Jew; nor is the circumcision
 which is (done) in that which is patent in (the) flesh, (circumci-
 29 sion); but on the contrary, he that is a Jew in that which is
 secret, is a Jew, and circumcision of the heart, in the spirit, not
 in the letter, (is circumcision); whose praise (comes) not of men
 but of God.

3 What then (is) the superiority of the Jew? or what the

22. Some have not been able to read this reasonable and touching appeal without tears. It is the argument of the beginning of the chapter, put in its most affecting form.

24. The passage of the O. T. referred to, seems to be Ezekiel xxxvi. 22, 23, and we have only to take this 'as it has been written,' and not as meaning that the exact words of St. Paul are there written; but simply that the fact is there declared to which he refers, Isaiah i. 2, 5.

25. As a Christian renounces his baptism, and every vow that he ever made, whenever he wilfully sins, Jesus Christ expressly argued that the Jews of His day were more opposed to God than the old extinct Tyrians and Sidonians.

28. This is neither the shortest nor the most popular way of translating these verses. Every reader of the Greek, as it runs, must judge which St. Paul intended. Meyer notices that verse 29 is usually translated in this way. If so, why not verse 28 too? *Mutatis mutandis*, the two verses have a hold on us if 'baptism' is read instead of 'circumcision,' and 'Christian' instead of 'Jew.'

2 benefit of circumcision? Much in every way. (It comes) first indeed that they were entrusted with the oracles of God. For
 3 what, if some disbelieved? Shall their unbelief do away the
 4 faith of God? Let it never be. But let God come forth true, but every man a liar, as it has been written, "That Thou mayest
 "be justified in Thy saying, and mayest overcome when Thou art
 5 "being judged." But if our unrighteousness commends God's
 6 righteousness, what shall we say? Is God unrighteous, Who exhibiteth anger? I am speaking according to man. Let it
 7 not be. Since how shall God judge the world? For if the truth of God by my lie abounded unto His glory, why am I
 8 also yet being judged as a sinner? And (why) not, as we are calumniated, and as some affirm that we say, "Let us do the
 "things that are evil, that the things that are good may come?" Whose judgment is just.

9 What therefore? Are we superior? Not in any way. For we before charged both Jews and Gentiles with being all under
 10 sin, as it has been written, "There is not one righteous, not

§ 3. The Jews under condemnation as much as the Gentiles.

3. 2. To possess all the books of the O.T. was the first of the privileges in which the Jew was in advance of the nations.

4. it has been written. Every word is from verse 4 of Psalm l. (our li), in the Septuagint.

5. We commonly say 'the end does not justify the means,' although the issue may turn out to the promotion of good; but the doer of the act must be sentenced according to his intention.

6. exhibiteth, bringeth in, ἐπιφέρει, Acts xxv. 18, bringing a charge into court; here of bringing the judgment or sentence. Cannot man see that God is just in requiting men for their intention and will? If a man has told a lie to deceive and to accomplish wrong, is he any less guilty if the lie has quite unexpectedly brought about good?

8. May we then go further and say, that to accomplish a good end you may commit any crimes? This is the very theory expressed in the saying 'Tutta per la fede licere,' which means, A man may commit all crimes whatever to promote the advancement of Holy Church. Paul denounces this utterly.

9-18. Jews and Gentiles stand alike in God's sight, as both lost and condemned by a large indication from many Scriptures. There are indeed exceptions of comparative excellence at certain times, as Job. But the condemnation of man is overwhelming before God's tribunal.

10-12. Psalm xiv. 1, 3.

11 "even one. There is not he that understandeth; there is not
 12 "he that seeketh out God. They all declined from the way;
 "they together became unprofitable. There is none prac-
 13 "tising kindness; there is not as much as one. An opened
 "tomb is their throat. With their tongues they wrought fraud.
 14 "Poison of asps (is) under their lips. Whose mouth teems with
 15 "curse and bitterness. Their feet (are) swift to shed blood.
 16, 17 "Destruction and wretchedness (are) in their ways. And
 18 "a way of peace they did not know. Fear of God is not before
 19 "their eyes." But we know that whatever the law saith, it
 saith to them that are in the law: that every mouth may be
 20 shut, and all the world may become guilty to God. Because
 out of works of law shall not any flesh be justified before
 Him. For through law (cometh) a full knowledge of sin.
 21 But now apart from law God's righteousness has been mani-
 22 fested, being testified to by the law and (the) prophets. But (it
 is) God's righteousness through faith in Jesus Christ unto all
 23 and upon all that believe. For there is not a difference. For
 24 all sinned, and they come short of the glory of God. Being
 justified of gift by His grace through the redemption that is in
 25 Christ Jesus; Whom God set forth, (as) a propitiation, through

13. Psalm v. 9; cxl. 3.

14. Psalm x. 7.

15. Exodus ix. 7.

16, 17. Isaiah lix. 7, 8.

18. Psalm xxxvi. 1.

19. those that are in the law, *τοῖς ἐν τῷ νόμῳ*, i. e. to Jews. Does not this preposition point to those that are included in the severing circle of Moses' law? All this being said then in Israel's law, has reference to the Jews, for whom and to whom that law was sent out. Therefore it is proved from it that Jews are not superior to Gentiles; but that they, as well as the other nations, fall under one condemnation for their transgressions. How unreasonable then for the sinful Jews to talk of 'sinners of the Gentiles,' as if they themselves were not sinners in a very high degree too!

22. God's righteousness. God's invention, as Heb. ix. 12, *λύτρωσιν εἰράμενος*, 'Christ having found a way of redemption or ransom.' Compare Job xxxiii. 24. (The Revised Text does not make this correction.) It is also God's 'gift.'

23. they come short, *ὑστεροῦνται*, must be made a present tense.

25. a propitiation, *ἱλαστήριον*, a neuter noun used for a votive offering or a

our faith in His blood, to indicate His righteousness, on account of (God's) passing by the sins that had been before, in the for-
 26 bearance of God—to indicate His righteousness at the present season, that He may be just and (yet) justifying him that (is saved)
 27 out of faith in Jesus. Where therefore is the boasting? It was shut out. Through what kind of law? That of the works?
 28 No: but on the contrary by faith's law. We reckon, therefore, 29 that a man is justified by faith, apart from works of law. Or is (He) God of the Jews only? But is He not of (the) nations also?
 30 Yes, also of (the) nations. Since God is one, Who will justify (the) circumcision out of faith, and (the) uncircumcision through
 31 its faith. Are we then doing away law through the faith? Let it not be. But we are on the contrary setting up law.

4 What, therefore, shall we say that Abraham our father has
 2 found according to (the) flesh? For if Abraham was justified out of works, he hath a boast. But (he hath) not toward God.
 3 For what saith the Scripture? "But Abraham believed God,
 4 "and it was reckoned to him unto righteousness." But to him that worketh the wages are not reckoned after the manner of a

propitiatory sacrifice, as here; an expression which is of an inestimable value in discussing the doctrine of Christ atoning or reconciling God to us by His blood. I knew a long clerical discussion brought to a close by a clenching argument from this text and from this word above all. **through our faith,** *διὰ τῆς πίστεως.* It should perhaps be rendered 'through the faith,' i. e. the personal faith mentioned before. But then 'the faith' would be taken to mean 'the Christian Faith.' This therefore is a good case to justify translating the article by a personal adjective pronoun.

26. just and (yet) justifying, *δίκαιον καὶ δικαιοῦντα.* This was the grand difficulty which only God could solve: and which even now man with his limited intellect rather believes than understands. And some of those that have not attained to faith stumble at this mystery and reject it.

30. The Jew out of faith, i. e. looking for it as coming out of belief in Christ in spite of natural prejudice. The nations too through faith, i. e. through the same faith.

31. The Christian method glorifies law. See Romans viii. It sets up law like a pillar that had been thrown down.

§ 4. Abraham a case of justification by faith.

4. 3. reckoned unto righteousness, *εἰς*, not 'for.' A nice distinction. Gen. xv. 6.

4 after the manner of, *κατά*, often rendered 'according to.'

5 favour, but as the wages owed. But to him that doth not
 work, but believeth on Him that justifieth the unclean, his faith
 6 is being reckoned unto righteousness. As David also speaketh
 of the blessedness of the man to whom the Lord reckoneth
 7 righteousness apart from works. "Happy they whose lawless-
 8 "nesses were remitted, whose sins were covered. Happy a man
 9 "to whom the Lord may not reckon sin." Does this blessedness
 then (come) on the circumcision? or also on the uncircumcision?
 For we say that to Abraham his faith was reckoned unto right-
 10 eousness. How was it therefore reckoned? was it to him when
 he was in circumcision? or in uncircumcision? Not in cir-
 11 cumcision; but in uncircumcision. And he received a sign of
 circumcision, a seal of the righteousness of his faith (when) in
 the uncircumcision, that he might be father of all that believe,
 in uncircumcision, that the righteousness may be reckoned to
 12 them also: and father of (the) circumcision to them that are
 not out of circumcision only, but on the contrary that are also
 walking in the footsteps of the faith of our father Abraham in

5. unclean, ἀσεβῆ, elsewhere 'irreverent,' 'ungodly.' An unclean Israelite was ἀσεβής because he could not worship at the temple.

6. apart from, χωρίς, not 'without.' A separate consideration of a different subject. God's justifying is a different province of Christian doctrine from our becoming just, true, holy, kind, etc., etc.

7. Psalm xxxii. 1, 2. How wise of Paul to bring forward David the prophet and king of Israel, as having expressly taught God's righteousness in one of his most striking Psalms!

9. reckon, as a banker, λογίζομαι.

10. Paul's ingenuity in then singling out Abraham as his chosen instance of a man's receiving God's righteousness by his personal faith, looks as if the Spirit had the truth written in Genesis by Moses, that Paul might cite it as decisive. He that hid the saying there Himself caused Paul to find it. And then he shows that Abraham was justified by God in his natural uncircumcised state of body.

11. And therefore that the initiatory rite could only be a seal of the doctrine which the rite taught: and therefore that the righteousness itself could not possibly be by the rite, because the rite did not exist when the blessing existed and its existence was declared. Also, the rite was a seal of the righteousness, not a seal that Abraham in particular had it. So all sacraments are seals of the truth of the doctrine, not that the receiver is possessed of the thing signified. A mistake on this point is very common. 'Seals of the covenant opened.'

13 his uncircumcision. For not through law (was) the promise to
 Abraham or to his seed, that he should be heir of the world,
 14 but on the contrary through faith's righteousness. For if they
 that (come) out of law are heirs, faith has been made void,
 15 and the promise has been done away. For the law worketh out
 16, 17 wrath. For where law is not, neither is transgression. On
 this account it (cometh) out of faith, that (it might be) according
 to grace, that the promise might be confirmed to all the seed,
 not to that which (cometh) out of the law only, but also to that
 which (cometh) out of Abraham's faith, who is father of us all,
 as it has been written, "I have set thee father of many nations,"
 in the face of God in Whom he believed, that maketh alive
 the dead and calleth the things that are not as (if) existing :
 18 who beyond hope believed in hope, so as to become father of
 19 many nations, according to that which had been said, "So shall
 "thy seed be." And not having been weak in faith he did not
 consider his own body now having become dead, being about
 a hundred years (old), and the deadness of the womb of Sarah.
 20 But he did not doubt the promise of God on account of unbelief,
 but on the contrary was made powerful by his faith, having

13. This honour was given as a reward for his faith. This may be termed Abraham's receiving his kingdom. Abraham's subjects in it are real believers, whose number is known by God alone.

14. It is not by being patriarch of Israel after the flesh that Abraham has it, but according to that particular promise, which also predicts the spiritual renewal of every one of his spiritual children, because it is by becoming spiritual in understanding and heart that they become his children.

17. All the seed are received by favour, not as of desert, and it is just the same of whatever origin or country or class they come. **father of many nations**, as father and patriarch of all that shall believe out of every nation, who are to swell into such a multitude that in some nations they will be like a nation taken out of that nation, See Gen. xvii. 5.

19. Gen. xv. 5. Abraham had the same faith about the possibility of the birth of Isaac, as about other things. It is the nature of faith to get over the appearance of difficulties. Were it perfect, nothing would be too much to believe, inasmuch as nothing is too much for God to do. His power is only limited in action by His wisdom and His will. Some, as the Professors Westcott and Hort in their new Greek text, leave out the *not*, *οὐ* before the verb. **having become dead**, *νεκρωθέν*, i. e. dead in that respect.

21 given glory to God, and having been fully persuaded that what
 22 He has promised He is able also to perform. Wherefore it was
 23 also reckoned to him unto righteousness. But it was not written
 24 on his account alone, that it was reckoned to him, but on the con-
 trary on our account also, to whom it is about to be reckoned,
 that believe on Him that raised up Jesus our Lord out of (the)
 25 dead: Who was given up on account of our transgressions, and
 was raised up on account of our justification.

5 Having been justified therefore out of faith, we have peace
 2 toward God through our Lord Jesus Christ, through whom we
 have also had our introduction by our faith into this grace in
 which we are standing and are boasting in hope of the glory
 3 of God. But not only (this); but we also boast in our afflic-
 tions, knowing that our affliction is working out endurance,
 4 but our endurance (is working out) proof, but our proof hope,
 5 but our hope will not put us to utter shame. Because the love
 of God hath been poured out in our hearts through the Holy
 6 Spirit that was given to us. For Christ, when we were yet
 7 weak, in (the) season died on behalf of (the) ungodly. Now
 scarcely on behalf of a righteous man one will die; for on behalf
 8 of the good perhaps some one does even dare to die. But

21. Every act of faith in any of God's sayings is a fresh point of glory to God. So also the spiritual well-doing of elect angels is one part of the great substance of God's glory.

25. on account of our transgressions, i. e. we had to be cleared from them by this death. on account of our justification, i. e. because we are to be saved by his death, the worth of which his resurrection ratifies.

§ 5. Peace comes by faith.

5. 2. our introduction, *τὴν προσαγωγήν*, i. e. that which is given to us.

3. Man would have marked out for the faithful a career of uninterrupted happiness, great power, and great success. God arranges far otherwise. Their certain assurance of glory to come is balanced, at least often, by great burdens to be borne. These humble them till they learn to glory in their power to bear and to profit by sorrow. This proves them to be God's, and thus their hope is made surer; and their highest evidence is the love that they feel abounding in them towards God, which He will own at the last day.

6. in the season, *κατὰ καιρόν*, according to the time appointed by God.

8. What works on them most is the sense of their own great sinfulness, and the thought that Jesus should have had to die for such as they.

God commendeth His own love unto us, that, while we were
 9 yet sinners, Christ died on our behalf. Much rather therefore,
 having been justified now, we shall be saved through Him from
 10 the wrath. For if, being enemies, we were reconciled to God
 through the death of His Son, much more, having been recon-
 11 ciled, we shall be saved in His life. But not (this) only, but
 (we are) also boasting in God through our Lord Jesus Christ,
 through Whom we now received the reconciliation.

12 On this account, as by one man sin came into the world, and
 through the sin the death; and thus the death passed through unto
 13 all men, on the (ground) that all sinned. [For until law (came),
 there was sin in the world: but sin is not reckoned when there
 14 is not law.] But the death reigned from Adam until Moses,
 even over them that did not sin in the likeness of the trans-
 gression of Adam, who is a type of the (Adam) to come.
 15 But not as the transgression, so also was the gracious gift.
 For if by the transgression of the one the many died, much more
 will the grace of God and the gift in (the) grace that is in the
 16 one man Jesus Christ, abound unto the many. And not as
 through one that sinned was the gift. For the judgment was

9. But if it was so in spite of their sins, what will they not inherit, as they learn to hate sin. Their salvation may become continually enlarged by the increasing love of a reconciled God, Who loves to bless them as a father his own dear and faithful children.

11. reconciliation and atonement (at-one-ment) are synonyms, *διαλλαγή*. Atonement does not necessarily imply reconciliation by suffering or by sacrifice. It is in God's way of reconciliation that substituted suffering comes in as its basis and essence and glory. In it lies our assurance, and consequently our peace and our exceeding joy.

12. On this account, *διὰ τοῦτο*, i. e. for the sake of the atonement and our joy in it. From Adam the sinner, the sentence is a judgment on all; and all inherit judgment afresh continually through their own sins.

13. For there were both law and sin in the world before the law.

14. This is proved by the presence of death then, and even by infants dying, though they had not committed actual sin, but had only sinned, in a certain sense, in their representative Adam; who was the type of Christ, who died as the representative of all that should believe.

15. As Adam's sin came on many, much more will results of the happiest nature come on those to whom Christ's atonement comes.

16. By one sin came the fall of all. Many sins are done away in Christ.

out of one (transgression) unto condemnation; but the gracious
 17 gift was out of many transgressions unto justification. For, if
 by the transgression of the one the death reigned through the
 one, much more will they that receive the abundance of the
 grace and of the gift of righteousness reign in life through the
 18 one, Jesus Christ. Therefore then as through one transgression
 (it was) unto all men unto condemnation, thus also by one justi-
 19 fying act (it was) unto all men unto justification of life. For,
 as through the disobedience of the one man the many were con-
 stituted sinners, thus also through the obedience of the one will
 20 the many be constituted righteous. But law entered that the
 transgression might become more: but where the sin became more
 21 the grace more abounded: that as sin reigned in the death,
 thus also may grace reign through righteousness unto eternal
 life through Jesus Christ our Lord.

6 What shall we then say? Shall we remain in the sin, that the
 2 grace may be more? Let it not be. How shall we, that died
 3 to the sin, still live in it? Or do ye not know that as many
 as were baptized into Christ Jesus were baptized into His
 4 death? We were buried therefore with (Him) through the
 baptism unto the death, that as Christ was raised up out of
 the dead through the glory of the Father, thus we also may
 5 walk in newness of life. If therefore we have become kindred

17. Surely if God let death come by one, He will cause life to come by one.

18. Condemnation by one to many. Surely justification by one to many.
 all in the second case is a limited 'all.'

19. One made many sinners. One will make many righteous.

20. God gave the law to let sin show its inherent strength, but grace shows
 itself greater still in the growing deliverance of believing souls.

24. Sin produces a terrible amount of death of every kind, but grace will
 exhibit a more glorious dominion at last.

§ 6. Faith generates holiness.

6. 1. may be more, *πλεονάση*, not so strong as 'abound,' which is *περισσεύειν*.

4. buried with (Him), *συνετάφημεν*; the figure is from baptism by immersing
 the head under water, the whole body up to the neck having been under
 the stream in which baptism was taking place. In the baptism of proselytes the
 officiating minister stood on the bank; see Lightfoot. The figure is striking,
 showing the burial of the old man as dead, and the rising to a new life.

5. kindred, *σύμφυτοι*, almost equal to saying 'brethren.' Properly of trees,

by the likeness of His death, yet more shall we be in that of
 6 His resurrection. Knowing this that our old man has been
 crucified with Him, that the body of sin may be done away,
 7 that we may no longer be slaves to sin. For he that died has
 8 been justified from the sin. But if we died with Christ, we believe
 9 that we shall also live with Him. Knowing that Christ, raised
 up out of the dead, no longer dieth. Death hath no longer
 10 lordship over Him. For in that He died, He died to the sin
 11 once for all. But in that He liveth He liveth to God. Thus
 reckon ye also yourselves to be dead indeed to the sin, but alive
 12 to God in Christ Jesus our Lord. Let sin therefore not reign in
 13 your mortal body, to obey it in its desires. Nor lend your mem-
 bers (as) instruments of unrighteousness to the sin, but bring
 yourselves near to God as alive out of the dead, and your members
 14 to God (as) instruments of righteousness. For sin shall not have
 lordship over you : for ye are not under law, but under grace.

15 What then? Shall we sin, because we are not under the
 16 law but under grace? Let it not be. Do ye not know that
 to whom ye lend yourselves (as) slaves unto obedience, ye are
 slaves to him whom ye obey, whether of sin unto death, or of
 17 obedience unto righteousness? But thanks be to God that ye
 were slaves of the sin, but ye obeyed out of (the) heart the
 18 type of doctrine unto which ye were given up. But set free
 19 from the sin, ye became enslaved to the righteousness. I am

here with a secret allusion to the cross, as if we were around ; He in the midst,
 we ' crucified around His central tree.'

7. He that has paid by death for his sin was said in Edinburgh to have been
 ' justified.'

13. *lend, παριστάνετε*, otherwise rendered ' yield,' ' present,' ' put at the
 disposal of.' The last is nearest perhaps to the sense. *bring near, παρα-
 στήσατε*, as is said of sacrifices.

14. A special and precious promise. But we must work with God to get it
 fulfilled. Prayer alone is not enough. To be sincere in prayer we must be
 resolved to follow it up. So only shall we conquer the flesh and the world
 and the Tempter.

15, 16. A protest against an antinomian bias. See 1 John, thirty or forty
 years later. The necessity for denouncing such views had become more urgent.

17. the type of doctrine, the details of the vow at baptism, the spirit of
 which Paul has just been explaining. that ye were, i. e. it is past.

18. enslaved, *ἐδουλώθητε*. Ye became not your own, but Christ's; which

speaking after the manner of a man on account of the weakness
 20 of your flesh. For as ye lent your members in slavery to un-
 cleanness and to lawlessness unto lawlessness, thus now lend your
 21 members in slavery to righteousness unto sanctification. For
 when ye were slaves of the sin ye were free (as) to the righteous-
 ness. What fruit therefore had ye then in the things of which
 ye are now ashamed? For the end of those things is death.
 22 But now, set free from the sin, but enslaved to God, ye have
 23 your fruit unto sanctification; but the end (is) life eternal. For
 the wages of the sin are death. But the gracious gift of God is
 life eternal in Christ Jesus our Lord.

7 Or do ye not know, brethren,—for I am speaking to men
 knowing law—that the law hath lordship over the man for as
 2 long time as he liveth? For the woman under an husband has
 been by law bound to the living husband. But if the husband
 die, she has been discharged from the law of the husband.
 3 Therefore then while the husband is living, she will be pro-
 nounced an adulteress if she be another man's. But if the
 husband die, she is free from the law, so that she is not an adul-
 4 teress, when she has become (wife) to another man. So that,

in that age was called without hesitation, 'being Christ's slaves.' Verse 20
 also.

21. free to the righteousness. Ye did not acknowledge that ye were
 under the laws of righteousness.

22, 23. life eternal. As sin in us is just so much of spiritual death admitted
 into us, so aversion to sin and love of holiness is so much life acquired and
 received unto us. Lasting for ever in us, and by its own nature under Divine
 grace ever growing, this is life eternal. See John vi. This is found by feeding
 on Christ, of which the second sacrament is, as the Passover feast was, an
 eminent type.

§ 7. Conflict between sin and holiness.

7. 1. This verse shows that the church at Rome consisted greatly of Jews
 and instructed Jewish proselytes. None such appear at Athens, and at Athens
 Paul convinced some leading persons, but founded no church. The law was a
 conducting slave to bring its devout scholars to the higher school of Christ.
 The doctrine of the Old and New Testaments are mainly the same. See
 C. Hofmann's 'Christianity in the First Century.'

4. As the death of a husband makes void the wife's obligations to him, so
 the death of Christ makes void your obligation to Him as Head of the Jewish
 law, and you are free to become His as Head of another covenant.

my brethren, ye also have been made dead to the law through the body of Christ, that ye should be (married) to another, to Him that was raised up out of the dead, that we may bear fruit
5 to God. For when we were in the flesh, the passions of the sins that are through the law were being wrought in our members
6 to bear fruit to death. But now we were discharged from the law, having died to that in which we were being retained, so that we are serving as slaves in newness of spirit and not in oldness of letter.

7 What shall we therefore say? Is the law sin? Let it not be. But on the contrary I knew not sin except through law. For also I had not known lust, unless the law were saying,
8 "Thou shalt not desire." But sin took a starting-point, and
9 through the commandment wrought out in me all desire. For apart from law sin is dead. But I was living apart from law once. But, when the commandment came, the sin sprang up
10 into life, but I died, and the commandment which is unto life,
11 this was found by me unto death. For the sin took a starting-point, and, through the commandment, utterly deceived me, and
12 through it slew me. So that the law indeed is holy, and the
13 commandment holy and just and good. Hath then the good thing become to me death? Let it not be. But on the con-

5. As Jews ye, as a body, bore bad fruits to the Head of that covenant. Bring forth now good fruit to the Head of the Christian covenant, which is the risen Christ.

7. Exod. xx. 17. But in renouncing the law do we cast a slur upon it? On the contrary, we owe to it the knowledge of what we are to avoid. For instance, it is the law that tells us that it is sin merely to desire what is not ours. To be tempted is not sin; but to admit and encourage the unallowed desire is sin, whatever be the thing that is coveted. But our sinfulness, which Paul terms 'sin,' runs into coveting without limit.

8. Paul says that, when the law first teaches a man this, he resents it, and by rebellion against the strict law makes his own sinfulness obstinate.

12. But this proves both the greatness of inherent sinfulness, and the holiness of the law, which brought it out.

13. The evil of my nature is shown by its rising up at the touch of so good a thing as the law. And thus my sinfulness shows its exceeding antagonism to real holiness by its being called out into virulence by that which in its nature is a help toward holiness.

trary the sin, that it may appear a sin, working out death to me through the good thing; that the sin may become in an exceeding degree sinful through the commandment.

14 For we know that the law is spiritual; but I am carnal, sold
 15 under the sin. For that (evil) which I am working out I do
 not recognize. For this (good) thing, which I will, I do not
 practise: but on the contrary the (evil), which I hate, this I
 16 do. But if the (evil) which I do not will, this I do, I consent
 17 to the law, that it is good. But now no longer am I working
 18 it out, but the sin that is dwelling in me. For I know that
 good doth not dwell in me, that is, in my flesh. For the will-
 ing is present with me, but the working out of the good I do
 19 not find. For not the good, that I will, do I: but the evil,
 20 that I do not will, I practise. But if that, which I do not
 will, this I do, no longer am I working it out, but the sin that
 21 is dwelling in me. I find then the law in reference to me, who
 22 will to do the good, that the evil lies near to me. For I am
 23 delighting in the law of God according to the inner man: but
 I see another law in my members, warring against the law of my
 understanding and leading me captive to the law of sin that is
 24 in my members. Wretched man am I. Who shall deliver me

14. The law touches the spirit; but man is by nature in favour of a religion of rites and customs, under which he remains the bondsman of sin still. But I am myself the slave of sin; a hostile power in my heart.

15. For, I disallow my sin, into which I am led; and I prefer the good which I let go. (St. Paul does not state how often sin is victorious.)

16. But if my will is against any sin into which I fall, it is clear that the better part of me loves the law; but the bad part of me spoils all that I do: yet it is not the real lord of me.

18. For my will is to good. But the performance is imperfect at all times. It is never what it ought to be. (Good may be growing notwithstanding.)

20. If my will is against the evil, it is the remnant of me, my sinful nature, that sins.

21. Evil is always by. But I myself, in my inner and renewed self, find my pleasure in doing good.

23. But a rebel power in my heart draws me into sin, though I understand how bad it is; and I am then its captive.

24. How shall I get release? I am like the captives of Mezentius, tied to a dead body. But glory to God that I shall be one day released. It is His purpose to set me quite free at last.

out of the body of this death? I give thanks to God through
 25 Jesus Christ our Lord (that He will). I therefore then am
 myself serving as a slave to my understanding, but with the
 flesh to sin's law.

8 There is therefore now no condemnation to them that in
 Christ Jesus are walking not according to the flesh but
 2 according to the Spirit. For the law of the Spirit of the life
 in Christ Jesus set me free from the law of the sin and the
 3 death. For that which was an impossibility to the law—in
 which it was weak through the flesh—God, having sent His
 own Son in likeness of sinful flesh and concerning sin, con-
 4 demned the sin in the flesh; that the righteousness of the law
 may be fulfilled in us, that do not walk according to (the) flesh
 5 but according to (the) Spirit. For they that are according to
 the flesh mind the things of the flesh; but they that are ac-
 6 cording to the Spirit the things of the Spirit. For the mind
 of the flesh (is) death, but the mind of the Spirit (is) life and
 7 peace. Because the mind of the flesh is hostility unto God:
 for it is not subordinated to the law of God, for neither can it
 8, 9 be. But they that are in the flesh cannot please God. But
 ye are not in the flesh but in the Spirit, if only God's Spirit is

25. So I go on, part bad still, and part already holy. I am partly a slave and partly a free man. (Who, that is enlightened of God does not say the same?)

§ 8. The privileges of them that believe.

8. 1. It is plain therefore that a renewed soul is not under condemnation. This neat and exact rendering is from Professor Scholefield's Hints for an improved translation of the New Testament.

2. For so far he is renewed, he is already delivered from evil.

3. The law could not have done this; because sin in man is so strong. But when God has shown the lost state of man by making so stupendous a sacrifice to save man, He supplied a new power that can and does produce much obedience to law, through love to Christ and under the influence of the Spirit.

5. Those that have not the Spirit go on as ever; but with those that have the Spirit it is a different thing.

6. The disposition of the unspiritual is by dead motives to produce dead actions, and to become more dead; but the disposition of the spiritual is the reverse, by life to life.

7-9. The natural disposition of man, till it is changed, must be against God; then in new life good becomes natural to him. This is the case of every one who has the Spirit dwelling in him. No one else is saved.

dwelling in you. But if any man hath not Christ's Spirit, this
 10 (man) is not His. But if Christ is in you, the body indeed is
 dead on account of sin, but the Spirit is life on account of
 11 righteousness. But if the Spirit of Him that raised up Jesus
 out of the dead is dwelling in us, He that raised up the Christ
 out of the dead will make alive your mortal bodies also, through
 His Spirit that is dwelling in us.

12 Therefore then, brethren, we are debtors not to the flesh, to live
 13 according to (the) flesh. For if ye live according to the flesh, ye
 are about to die: but if by the Spirit ye are mortifying the
 14 practices of the body, ye shall live. For as many as are being
 15 led by God's Spirit, these are God's sons. For ye did not
 receive a spirit of slavery again, unto fear: but on the contrary
 ye received a spirit of adoption of sons, in which we cry out
 16 Abba, Father. The Spirit itself beareth witness with our spirit
 17 that we are God's children. But if children, heirs also; heirs
 indeed of God, but joint heirs with Christ, if only we are
 suffering together with (Him) that we may be also glorified
 18 with (Him). For I reckon that the sufferings of the present
 season are not worthy in reference to the glory that is about to
 19 be revealed unto us. For the earnest expectation of the creation

10. The body indeed has to die, as God decided at the fall; but the soul is alive, and will live, for it loves goodness.

11. But the body of such will, before the judgment, be raised in a new and probably very different nature, fit for a renewed spirit, whose home is to be the Heaven of God; see John xvii, and 1 Cor. xv.

12, 13. Surely then our lives must show that we are under the Spirit's influence, and that our natural unholiness is being subdued, and is much subdued already.

14. Only those that are such are God's people.

15. Their spirit is marked by freedom from much of their old slavery, and they feel free and assured of the issue of all things.

16. As they recognise the supreme God as now in a peculiar way their Father in Christ.

17. They only need to be sure that they are living in Christ, and then they are not disturbed at any crosses they have to bear.

18. For the things they look for are above being compared with their present affliction. They are of a far superior order. *Ratio inter similia.*

19. They wait for the coming glory of all His true servants.

20 waiteth for the revelation of the sons of God. For the creation
 was subjected to vanity, not willingly, but on account of Him
 21 that subjected it, in hope that the creation itself shall be freed
 from the slavery of the corruption into the freedom of the glory
 22 of the children of God. For we know that the whole creation
 23 is groaning together and is in pain together until now. But
 not it only, but ourselves also, having the firstfruit of the
 Spirit, we also are ourselves groaning in ourselves waiting
 24 for (the) adoption of sons, the redemption of our body. For
 we were saved by hope: but hope, (when) seen, is not hope.
 25 For what a man seeth, why doth he also hope for? But if we
 are hoping for that which we do not see, in patience we wait
 26 for it. But in the same manner the Spirit also helpeth our
 infirmities. For what we should pray, as we ought, we do not
 know: but the spirit itself intercedeth on our behalf with
 27 groanings unutterable. But He that searcheth the hearts
 knoweth what is the mind of the Spirit, because He, after the
 manner of God, maketh intercession on behalf of the saints.
 28 But we know that to them that love God all things are working

20. For God has permitted the present reign of evil, that it may contrast with the coming restitution of all things.

21. And even the much misunderstood and misrepresented material world will undergo a marvellous change, to harmonise with the ennobled condition of God's children. Pantheism and Manicheism are intolerable opposite errors.

22. To this day we see everything wrong, and producing misery, and God's people have a certain share of the pain, pining for the grand consummation of things, when the body will no longer be a medium of suffering.

24. *hope, ἐλπίς.* In the Greek it often amounts, as here, to a fixed expectation. The feeble sense common in English is hardly known in the Greek language.

26. *helpeth, συναντιλαμβάνεται,* taketh hold of our burden on the other side to make it easier to us to carry it. Our intelligence of our own wants is very incomplete. The doctrine of the Spirit interceding with God for us, is here most expressly declared *ἐντυγχάνει ὑπὲρ ἡμῶν.* unutterable, ἀλαλήτοις, i.e. which 'cannot be breathed in words,' different from ἀρρητα, 2 Cor. xii. 4, which it is forbidden to utter.

27. The mind of the Spirit, i. e. He that searcheth is God. The Spirit's mind toward or respecting us is known to God, because the Spirit intercedes with Him on our behalf. after the manner of God, *κατὰ Θεόν,* i. e. as one Who is God, just as *κατὰ Κύριον* is 'after the manner of Christ,' 2 Cor. xi. 17.

28. The life of the Duchess of Gordon tells how in deep and racking solicitude,

together unto good, to them that are called according to His
 29 purpose. Because those whom He foreknew He also prede-
 termined (to be) conformed to the image of His Son, that He
 30 might be first born among many brethren. But whom he pre-
 determined, these He also called, and whom He called, these
 He also justified; and whom He justified, these He also glorified.
 31 What then shall we say to these things? If God is on our
 32 behalf, who (is) against us? He at least that did not spare His
 own Son, but gave Him up on behalf of us all, how shall He
 33 not with Him also graciously give to us all things? Who
 shall bring a charge against God's elect? God is He that
 34 justifieth. Who is he that condemneth? Christ is He that
 died, but rather also was raised up, Who also is at God's right
 35 hand, Who also intercedeth on our behalf. Who shall separate
 us from the love of Christ? Affliction? or straitness? or
 persecution? or famine? or nakedness? or danger? or the
 36 sword? As it has been written, "For Thy sake we are being
 "put to death all the day. We were reckoned, as sheep for
 37 "slaughter." But on the contrary in all these things we are
 38 exceedingly victorious through Him that loved us. For I am
 confident that neither death, nor life, nor angels, nor princi-

looking up, she saw the sun resting on the words in an old hall, 'To them that love God, all things work is the best.' Life, by the Rev. Moody Stuart.

29. His foreknowledge of all their course is perfect. He foredetermines His own part; and in this foresees their being called, their accepting grace, so that we are pardoned and changed step by step to attain brighter and brighter personal holiness.

31, 32. God against all enemies is their watchword! After giving Christ, is there anything too precious for Him to bestow on each one?

33, 34. If Jehovah defends and approves, who can blame? The Son of God Himself specially pleads for each. See Hebrews.

35. Can enemies cut them off, or miseries do them real damage?

36. we are being put to death, *θανατούμεθα*: David's case, Psalm xliii. 23 (xliv. 22).

37. exceedingly victorious, *ὑπερνικῶμεν*.

38, 39. Matthew Henry has preserved a story for after days that a veteran Christian in Ayr, named Hugh Kennedy, when he was dying, bade them hand to him the Bible, opened at these verses; and that when he found his sight gone, he prayed them to lay his finger upon them. This was done, and, says the good Matthew Henry, he so departed.

39 palities, nor powers, nor present nor future things, nor height
nor depth, nor any other creation, will be able to separate us
from the love of God that is in Christ Jesus our Lord.

9 I speak truth in Christ. I do not lie, my conscience testi-
2 fying with me in the Holy Spirit, that I have great grief and
3 unceasing pain in my heart—for I myself used to wish to be
anathema from Christ—on account of my brethren, my kinsmen
4 according to (the) flesh; such as are Israelites, whose is the
adoption of sons, and the glory and the codes of law, and the
5 giving of the law, and the service, and the promises—whose
(are) the fathers, and out of whom (is) the Christ in the things
according to (the) flesh, Who is over all, God blessed unto the
6 ages. Amen. But it is not so that the word of God has fallen
to the ground, for they that are out of Israel, these are not all
7 Israel. Nor, because they are Abraham's seed, are they all
children; but on the contrary "in Israel shall a seed be called
8 "to thee." That is, not these, the children of the flesh, are
children of God; but on the contrary the children of the promise
9 are counted for a seed. For the word of the promise is this,
"According to this season I will come and there shall be a son
10 "to Sarah." But not (this) only, but when Rebecca also had
11 conceived by one, (by) Isaac our father, for when (the children)

§ 9. The lot of Jews and Gentiles.

9. 3. The common translation is possible; for an imperfect tense, as *ἠύχομαι*, sometimes is, though rarely, allowed to drop the particle *άν*, which it ought to have, to make it equal to the optative mood with *άν*, which would be, 'I could wish.' But is not this better?

4. the adoption of sons, *ἡ υιοθεσία*. This is a strong instance of the use of terms in two different senses in Scripture. For can there be a more spiritual term than this? viii. 15, Gal. iv. 5. Yet it is here used in its carnal sense, of the literal Israel. Baptism is a visible rite, and justification, of which it is a type, is a blessed spiritual gift. But we read in the Homilies these words, 'When we were baptized, or justified.' It is needful to be much on our guard in using terms that are universally allowed to be used in diverse senses, i. e. in a double sense at least. Those who reject this theory suffer for being so unreasonable.

7. Genesis xxi. 12.

9. Genesis xviii. 10.

11. No doubt much happens to men as retribution in God's Providence for good and evil, for prudence and foolishness, and for wisdom and ignorance:

were not yet born and had not done any good or evil, in order that the purpose of God according to election might remain, not out of works, but out of Him that calleth, it was said to 12, 13 her, "The elder shall be a slave to the younger," as it has 14 been written, "Jacob I loved, but Esau I hated." What shall we therefore say? Is there injustice with God? Let it not 15 be. For He saith to Moses, "I will have mercy on whom I "may have mercy, and I will have compassion on whom I may 16 "have compassion." Then it is not therefore his that willeth, 17 nor his that runneth, but God's that hath mercy. For the Scripture saith to Pharaoh, "For this very cause I raised thee "up, that I may exhibit in thee My power, and that My Name 18 "may be declared in all the earth." Then He therefore hath mercy on whom he willeth, but whom He willeth He hardeneth. 19 Wilt thou therefore say to me, Why doth He yet blame? For 20 who hath resisted His decree? Surely at least, O man, who art thou that makest answer against God? Shall the clay say 21 to him that shaped it, Why didst thou make me thus? Hath

but it is equally plain that many of God's gifts are distributed not all by desert, but by God's election. He is a sovereign, and gives what He will to each one. The compensating fact to the necessary arbitrariness of God's sovereignty is that He is kind and just to each individual in his own case. He does not compel, or induce, or draw any to do wrong, nor would God have any perish if they would seek life, John v. 40.

12. Genesis xxv. 23.

13. Malachi i. 2.

14. hated. (1) In comparison with his sovereign bounty to Jacob, (2) afterwards for Esau's own irreverence and evil doings. We may safely deny that God really hated Esau, till he merited it. There is no greater mistake than to assert that ideas in the mind of God have no relation to time.

15. Exodus xxxiii. 19.

17. Surely Pharaoh's opportunities of submitting to God were both numerous and great. At last God left him. Of course God had foreseen and fore-arranged all; but He did not make Pharaoh rebel. When God leaveth a man, it is called hardening him: but it merely shows what is in man, when he is left without grace. Exodus ix. 16.

19. It is therefore simply monstrous to ignore man's own will, and to try to transfer the responsibility of man to God, because God chooses to be more gracious to one than to another. Each man's case must be looked at and estimated separately, as it will be in the great day of just judgment, and as God judges each now.

not the potter authority over the clay, out of the same mass to make one vessel indeed unto honour and another unto dishonour? 22 But if God, wishing to exhibit His wrath and to make known His power, hath borne with much longsuffering vessels of wrath 23 equipped unto destruction, and that he might make known the riches of His glory on vessels of mercy, whom before He made 24 ready unto glory—whom He also called, us not out of Jews 25 only, but also out of (the) nations. As He saith also in Hosea, “I will call that, which (was) not my people, my people, and 26 “her, that had not been beloved, beloved.” “And it shall be, “in the place where it was said to them, Ye are not my people, 27 “there shall they be called the living God’s sons.” But Isaiah crieth out on behalf of Israel, “If the number of the sons of “Israel be as the sand of the sea, the remnant shall be saved. 28 “For (He is) summing up an account and cutting (it) short “in righteousness; because an account cut short will God make 29 “upon the earth.” And as Isaiah hath foretold, “Except “Jehovah Sabaoth left a seed behind among us, we should have 30 “been as Sodom and have been made like as Gomorrah.” What shall we therefore say? That nations that were not pursuing after righteousness attained unto righteousness: but (it is)

22. God’s planning with perfect foresight does not make man good or ill. His very grace does not compel. He influences. And afterwards man’s will is an element in bringing on salvation or perdition. So ruin is by resisting grace; but salvation is not by man’s will alone, but it is the fruit of grace partly obeyed, partly resisted, according to God’s foreknowledge. See viii. 29.

25. Hosea ii. 25.

26. Hosea i. 10.

27, 28. Isaiah x. 22.

27. the remnant, τὸ ὑπόλειμμα. The portion surviving the judgments. Those that are called by our Lord ‘the elect,’ οἱ ἐκλεκτοί, Matt. xxiv. 22, seem to be the Christians for whose sake the siege was shortened by God. I cannot find an instance of the noun or the verb or the participial adjective about election used absolutely, respecting any except those who are elect to eternal life. These words, when absolute, seem then to be set apart for that sense. So also οἱ σωζόμενοι.

29. As ‘Jehovah’ is here put instead of ‘Lord,’ according to the original, consistency seems to demand the other part of the title, ‘Sabaoth,’ instead of its English translation ‘of hosts,’ Isaiah i. 9. left a seed behind among us, ἐγκατέλιπεν. Every preposition tells.

31 righteousness that (cometh) out of faith. But Israel, pursuing
 after a law of righteousness, was not first to come unto a law of
 32 righteousness. Wherefore? Because (they pursued after it)
 not out of faith but out of works of law. For they stumbled
 33 at the stone of offence. As it has been written, "Lo! I lay in
 "Zion a stone of offence and a rock of stumbling, and every
 "one that believeth on Him shall not be put to utter shame."
 10 Brethren, the good pleasure of my heart and my prayer
 2 towards God on behalf of Israel is unto (their) salvation. For
 I testify to them, that they have a zeal for God, but not ac-
 3 cording to full knowledge. For being ignorant of the righteous-
 ness of God, and seeking to set up their own righteousness, they
 4 did not submit to the righteousness of God. For Christ is
 (the) end of the law unto righteousness to every one that
 5 believeth. For Moses describes the righteousness that is out of
 6 the law, "The man that did them shall live in them." But
 the righteousness out of faith saith thus, "Do not say in thy
 "heart, Who shall go up into the Heaven?" this is, to bring
 7 Christ down. "Or who shall go down into the abyss?" this is,
 8 to bring Christ up out of (the) dead. But what doth it say?
 "The word is near thee, in thy mouth and in thy heart." This

31. was not first to come, *οὐκ ἔφθασε*, i. e. was not first to reach the goal. What an exquisitely tender as well as true way of putting the case of Israel. He does not imply that they will not come to it, nor how long it will be, but simply that the sinners of the nations got in before them. See Matt. xxi. 31.

33. The law became, to those that looked for the soul's salvation by it, a cause of their rejecting the only salvation, Isaiah xxviii. 16.

10. 1. good pleasure, *εὐδοκία*, just as it is used of God's delight in the fruits of the Gospel among men, in the angels' message to the shepherds on the night of the Nativity.

3. did not submit, *οὐχ ὑπετάγησαν*. They took the position of rebelling against God's new laws, through not understanding, *ἀγνοοῦντες*, the nature and purport of the law which they had.

5. The man that did them, *ὁ ποιήσας αὐτά*. Righteousness by works is, from its nature, retrospective as well as present. In fact all a man's actions are seen as his dress, like a garment on him, both by God, and partly by fellow-men. Lev. xviii. 5.

6, 7. Deut. xxx. 12, 13.

7. the abyss. The separate state is often figured as beneath in the earth.

9 is, the word of the faith, which we are preaching, that if thou shouldst confess in thy mouth the Lord Jesus, and shouldst believe in thine heart that God raised Him up out of (the) dead, 10 thou shalt be saved. For by the heart (Christ) is believed on unto righteousness, and by the mouth He is confessed unto 11 salvation. For the Scripture saith, "Every one that believeth 12 "shall not be put to utter shame." For there is not a difference of Jew and Greek. For all have the same Jehovah that is rich 13 unto all that are calling on Him. "For every one whoever may 14 "call on the Name of Jehovah shall be saved." How therefore shall they call on Him, on Whom they did not believe? But how shall they believe on Him of Whom they did not hear? And 15 how shall they hear without (one) proclaiming? But how shall they proclaim except they were sent? as it has been written, "How beautiful are the feet of them that are preaching the "gospel of peace, that preach the gospel of the good things." 16 But they did not all obey the gospel. For Isaiah saith, "Lord, 17 who believed our report?" Then the faith (cometh) out of 18 hearing, but hearing (is) through God's word. But I say, Did they not hear? Assuredly at least. "Their sound came out "unto all the earth, and their words unto the ends of the

9. believe in thine heart, etc. This must mean a living influential faith, which alone saves, as verse 10 explains.

10. unto, *eis*, a beautifully significant preposition here.

11. Isaiah xxviii. 16. put to utter shame, *καταισχυνθήσεται*, meaning probably 'at the judgment day,' see v. 5. This Greek word does not seem always to carry the whole of its proper meaning.

13. Joel ii. 32.

14. without (one) proclaiming, *χωρὶς κηρύσσοντος*. The idea that is so valuable in this word is that of a herald from God come to offer peace. Preachers are heralds; yet heralds do not preach.

15. Isaiah lii. 7: Paul here casts aside the Septuagint to follow the original, which is very pleasing to us, as it shows that his Hebrew MS. agreed with ours; and perhaps the MS. of the LXX translators was different in this and in many cases. See the LXX of Exodus xxxiii. 18—a striking instance. But Paul alone omits 'on the mountains.'

16. Isaiah liii. 1. our report, *τῆ ἀκοῆς ἡμῶν*, 'the hearing of us.'

18. Assuredly at least, *Μενούν γε*. Not a part of the citation from the O. T., Psalm xix. 4.

- 19 "world." But I say, Did not Israel know? Moses first saith,
 "I will provoke you to emulation at (what is) not a nation, and
 "at a people without understanding I will provoke you to
 20 "anger." But Isaiah is very daring and saith, "I was found
 "by them that were not seeking Me. I became conspicuous
 21 "to them that were not asking after Me." But to Israel he
 saith, "The whole day I spread out My hands to a people dis-
 "obeying and contradicting."
- 11 I say therefore, Did God thrust away from (Him) His people?
 Let it not be. For I also am an Israelite, out of Abraham's
 2 seed, (of the) tribe Benjamin. God did not thrust away from
 (Him) His people, whom He foreknew. Or do ye not know
 what the Scripture saith by Elias, how he intercedeth with God
 3 against Israel, saying, "Lord, they slew Thy prophets and dug
 "down Thy altars: and I was left alone, and they are seeking
 4 "my life?" But what saith the oracular answer to him? "I
 "left behind to Myself seven thousand men, such as did not bow
 5 "(the) knee to the (image) of Baal." Thus therefore in the
 present season also there has been a remnant according to (the)
 6 election of grace. But if it is by grace, it is no longer out of

19. Deut. xxxii. 21. I will provoke to emulation, *παραζηλώσω*: ζήλος, 'zeal,' signifying either 'emulation' or 'envy.' I will provoke to anger, *παροργιῶ*. *παρά* in comparison.

20. is very daring, *ἀποτολμῶ*, Isaiah lxv. 1. conspicuous, *ἐμφανής*: manifest is *φανερός*.

21. I spread out, *ἐξέπετασα*. 'I stretched out' is *ἐξέτεινα*. Isaiah lxv. 2.

11. 1. thrust away from (Him), *ἀπόσπαστο*.

2. His people, etc., i. e. such as were the objects of election to salvation, such as Saul of Tarsus himself.

3. 1 Kings xix. 10. Paul inserts *Κύριε*, which has no word corresponding in the original, or in the LXX, except that in what precedes there is 'Jehovah Sabaoth.'

4. 1 Kings xix. 18: the oracular answer, *ὁ χρηματισμός*. See Acts xi. 26; in which verse 'were called,' is by an oracular utterance, that gave the name 'Christians.' to the (image) of Baal, *τῆ Βάαλ*. Baal, Bel is masculine. *εἰκόνη*, which is feminine, must be understood.

5. In the nature of things, a thing cannot be wages earned by work, and also a gift of favour, or by grace, *χάριτι*.

6, 7. out of works, *ἐξ*. The full meaning of this preposition English will not always bear; but it is most significant.

works, since the grace becomes no longer grace. But if it is out of works it is no longer grace, since the work is no longer
 7 work. What therefore? That which Israel is seeking after, to this it did not attain; but the election attained to it, but the
 8 rest became callous: as it has been written, "God gave to them
 9 "a spirit of amazement; eyes not to see, and ears not to hear
 "unto this day." And David saith, "Let their table become
 "for a snare, and for a trap, and for a stumblingblock, and for
 10 "a recompence to them. Let their eyes be darkened not to see,
 11 "and bow down their back continually." I say therefore, Did they trip that they may fall? Let it not be. But on the
 contrary, by their transgression the salvation (came) to the
 12 nations, to provoke them to emulation. But if their trans-
 gression (be) the riches of the world, and their defeat (the)
 13 riches of the nations, how much rather their fulness? For I
 am speaking to you the nations, inasmuch as I am an apostle of
 14 nations; I am glorifying my ministry, if by some means I may
 provoke to emulation my flesh, and may save some out of them.
 15 For if the casting away of them be the reconciliation of the
 world, what shall be the taking of them to us except life out of
 16 (the) dead? But if the first fruit be holy, the mass (is) also,
 17 and if the root be holy, the branches (are) also. But if some

8. a spirit of amazement, *πνεῦμα κατανύξεως*. As *νύξις* cannot come from *νυστάζω*, 'sleep,' but must come from *νύσσω*, 'pierce,' I do not see how 'slumber' or 'stupor' can be legitimately got except from the context, which is a bad method. A spirit of astonishment can come from pierce or strike, as in Acts ii, which would suit Meyer's Ps. lix. (lx.) 5, *οἶνος κατανύξεως*. Isaiah xxix. 10.

9. To have one's table all this, is not an uncommon judgment. Psalm lxix. 23, 24. An overstimulating diet and excess in eating are most injurious indulgences.

11. fall, i. e. without recovery.

12. to provoke Israel to emulation of the believing Christians from the nations. defeat, *ἡττημα*. Some say 'diminution'; *ἡττα* is often 'defeat.'

15. life out of the dead. Every newly-convinced Christian may contribute some good thing to the rest. This is life out of those that were dead. Special graces and new light may be expected, when Israel is included in the Christian commonwealth. Already names can be given of eminent ministers who are of Abraham's kin in the Church of England and in other churches at home, and as missionaries. All these are 'life out of' those who were dead to Christ.

17. How splendid the enlargement, and how much richer is Paul's appli-

of the branches were broken out, and thou, being a wild olive-tree, wast grafted in amongst them, and didst become partaker
 18 with (them) of the root and fatness of the olive-tree, do not
 boast against the branches. But if thou dost boast against
 19 (them), thou dost not carry the root, but the root thee. Thou
 wilt therefore say, The branches were broken out, that I might
 20 be grafted in. Well. By their unbelief they were broken out,
 but thou art standing by thy faith. Be not high-minded, but
 21 fear. For if God did not spare the branches that are according
 to nature, (see) lest in some way He do not spare even thee.
 22 See therefore God's kindness and severity; towards them that
 fell, severity, but toward thee kindness, if thou remainest in the
 23 kindness. Since (otherwise) thou also shalt be cut off. But
 they also, if they do not remain in their unbelief will be grafted
 24 in: for God is powerful to graft them in again. For if thou
 wast cut out of that which was according to nature a wild
 olive-tree, and contrary to nature wast grafted into a good
 olive-tree, how much rather shall these, that are according to
 25 nature, be regrafted into their own olive-tree? For I do not
 will that ye be ignorant, brethren, of this mystery—that ye may
 not be prudent in your own eyes—that callousness in part hath
 happened to Israel, until the time when the fulness of the

cation of Jeremiah's figure of an olive-tree! In the prophet all is Israel. Here Christ is the root and the trunk; and the branches are churches or individual Christians. We have the prophet's metaphor reconstructed on the principles of Christ's figure of the vine, John xv.

20. by thy faith, *τῆ πίστει*, not the Christian faith, but thy own personal faith in Christ, the root and stem.

22. severity, *ἀποτομία*. No one has found a translation for this word. Its meaning is amputation, or cutting off.

23. is powerful, *δυνατός ἐστι*. Is able, *δύναται*.

24. according to nature, i. e. to the nature of the good olive-tree, which is a nature formed by culture, as the renewed church, whether Israelite or Gentile, is by grace. An uncultured tree, very like a walnut-tree, becomes, when cultured, a nectarine. Yet the Mosaic church is a good olive-tree in contrast with the pagan regions, which are essentially full of darkness and idolatry and sin.

25. All runs in a Divinely predetermined cycle. First, God's light in Israel, to keep the world from being utterly dark; then light in the nations to shed light on Israel; and lastly, glory in Israel to give light to the nations at large, i. e. to the world.

26 nations may have come in. And thus all Israel will be saved,
 as it has been written, "He that delivereth shall come out
 27 "of Zion, and He shall turn away impieties from Jacob; and
 "this shall be to them the covenant from Me, whenever I may
 28 "take away their sins." According to the Gospel indeed, they
 are enemies on your account; but according to the election
 29 they are beloved on account of the fathers. For the gracious
 30 gifts and the calling of God are not to be repented of. For as
 ye also were once disbelieving in God, but now received mercy
 31 through their unbelief, so these also now did not believe, that
 32 by your mercy they also may have mercy. For God shut all up
 together unto unbelief, that He may have mercy on them all.
 33 O depth of God's riches and wisdom and knowledge! How
 undiscoverable are His judgments, and His ways not to be
 34, 35 tracked out! "For who knew Jehovah's mind? Or who
 "became His councillor? Or who gave first to Him, and it
 36 "shall be repaid to him again?" For out of Him and through
 Him and unto Him are all things. To Him be the glory unto
 the ages. Amen.

12 I exhort you therefore, brethren, through the compassions of
 God, to present your bodies, a living sacrifice, holy, well pleasing
 2 to God, your reasoning service. And be not conformed to this

26-7. Isaiah lix. 20, 21.

27. the covenant from Me, i. e. their giving up all unholiness and impieties, as of old they covenanted, and My turning them from their sins and blessing them, after coming out of Egypt and hearing My law. See Exodus xix.

28. Who that is a true son of Abraham, can hold back his love from Israel? God loves them for the sake of Abraham. So do we. Psalm cvi. 4-6.

29. God's call of Israel, like our believing repentance, is irreversible. ἀμεταμέλητος, not to be repented of.

31. that by your mercy, etc., τῷ ὑμετέρῳ ἐλέει ἴνα, κ. τ. λ., an inversion of order, which makes some render it otherwise; rather awkwardly speaking of the Jews disbelieving the fact or time of the favour of the Gentiles.

33. Even with the light of past prophecy shining on it, see 2 Peter i. 19, the writer that takes on him to be an expositor of the future often slips and changes; but when the events become history all see them: and we shall see settled interpretations of many dark prophecies.

34. Isaiah xl. 13.

§ 10. Exhortations.

12. 1. to present, as a sacrifice, παραστήσαι. reasoning, λογικὴν. No

age, but be transformed by the renewing of your understanding, that ye may prove what is the will of God which is good and well pleasing and perfect. For I say, through the grace that was given to me, to every man that is among you, not to be high-minded, beyond the mind he ought to have, but to be minded unto sobriety, as God divided to each a measure of faith. For as we have many members in one body, but the members have not all the same action, thus we, the many, are one body in Christ, but members, each one, of one another. But having gracious gifts, different according to the grace that was given to us, either if (it be) prophecy, (be it) according to the analogy of the faith; or if a ministry, (do so) in your ministration; or he that teacheth, in his method of teaching; or he that exhorteth, in his exhortation; he that imparteth, in abundance; he that presideth, in activity; he that sheweth mercy, in cheerfulness. Be your love unfeigned. Abhorring that which is wicked, fastened to that which is good. Kindly affectioned to one another in the love of the brethren, in honour advancing one another. In your business not slothful, in spirit fervent, serving the Lord. In your hope rejoicing, in affliction enduring, in prayer continuing steadfast. Communicating to the

doubt this was intended by the word 'reasonable,' i. e. not according to 'logic' only, but to common sense, which is something more, for it is true logic in common things—a most precious gift, and not least in theological questions

3. high-minded, etc., *ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*. Any man of energy, but some in particular, are tempted to this; and they do not know what every one else sees. And I have heard it said that this is a fault which few pardon, perhaps because most have it themselves. *φρονεῖν εἰς τὸ σωφρονεῖν*, to aim earnestly at sobriety of mind.

6. either if, *εἴτε*; or if, *εἴτε*; gracious gifts, *χαρίσματα*. the analogy of the faith, or 'proportion.' Men of zealous temperament generally have some favourite point of doctrine or good work, which for the time they press and magnify out of all proportion. John Wesley said that some so magnified faith that it hid all the rest of the commandments. My own experience is that, when any one of the ten commandments is unpopular or any patent evil is tolerated, the only men who stand up for it are the decided men of faith in the Gospel. I could give striking instances from my own observation.

8. in abundance, *ἐν ἀπλότητι*, generously, not lavishly.

9. fastened to, *κολλώμενοι*, glued like joiners' work. Ps. cxix. 31.

10. advancing, *προηγούμενοι*, leading one another forward.

- 14 necessities of the saints, following your hospitable ways. Bless
 15 them that are persecuting. Bless and do not curse. Rejoice
 with them that are rejoicing, and weep with them that are
 16 weeping. Having the same mind one to another, not minding
 17 the high things, but going away with the lowly. Be not
 prudent in your own eyes. Rendering to none evil for evil.
 18 Providing things that are honourable before all men. If it be
 possible, being in peace with all men, as far as arises from you.
 19 Not avenging yourselves, beloved; but give place to the anger;
 for it has been written, "Vengeance is for Me. I will repay,
 20 "saith the Lord. If therefore thine enemy hunger, give him
 "delicate food. If he thirst, give him drink. For doing this,
 21 "thou shalt heap coals of fire on his head." Be not conquered
 by the evil, but in the good conquer the evil.
- 13 Let every soul be subordinate to (the) authorities that are
 over (us). For there is not authority except from God. But
 2 the existing authorities have been appointed by God. So that
 he that ranges himself against the authority stands up against
 the arrangement of God. But they that stand up against (them)
 3 will receive judgment to themselves. For the rulers are not a
 fear to good works but to the evil. Wouldest thou therefore
 not be afraid of the authority? Do the good, and thou shalt

13. following, *διώκοντες*, not by fits.

16. the high things, *τὰ ὑψηλά*, dignities, man in high position. going away with, not to be ashamed of being seen with lower friends on public occasions, *συναπαγόμενοι*.

19. give place, etc., bear with violent passion in others for the time. This needs judgment, like our Lord's 'give to him,' etc., etc. Deut. xxxii. 35.

20. Proverbs xxv. 21, 22. give delicate food, *ψώμιζε*, from *ψωμός*, a sop dipped in the dish, as at our Lord's passover feast, John xiii. *ψωμίον*. coals of fire, i. e. kindle in his heart warm feelings of remorse or gratitude, not, as some strangely interpret it, bring fiery punishment on him.

13. 1. that are over us, *ταῖς ὑπερχούσαις*. from God. This was in the fifth year of Nero, who was preceded by Claudius, Caligula, and Tiberius! Yet Paul says all this. It must however be allowed that much just administration in the Roman provinces mingled with every kind of evil in the Roman rule, and this even in the hands of procurators with glaring and gigantic faults: which make it more striking that so much justice was dispensed. We see this in the second Pliny's renowned historic letter to Trajan, and in several things in the Acts.

4 have praise out of it. For he is God's servant to thee unto
 the good. But if thou do the evil, be afraid, for he doth not
 wear the sword in vain. For he is God's servant, an avenger
 5 unto anger to him that practises evil. There is therefore a ne-
 cessity to be subordinate, not only on account of anger, but also
 6 on account of the conscience. For on this account ye also pay
 taxes. For they are God's public servants, giving themselves
 7 steadfastly to this very thing. Pay therefore to all their dues ;
 the tax to him to whom (ye pay) the tax : the custom to him to
 whom the custom : the fear to him to whom the fear : the honour
 8 to him to whom the honour. Owe nothing to any except the loving
 9 one another. For he that loveth the other hath fulfilled law. For
 this, "Thou shalt not commit adultery, thou shalt not murder,
 "thou shalt not bear false witness, thou shalt not desire," and,
 if there be any other commandment, it is summed up in this
 word—in the (saying), Thou shalt love thy neighbour as thy-
 10 self. Love does not work ill to the neighbour. The fulness
 of the law is love.

11 And this, knowing the season, for it is now an hour for us
 to be raised up out of sleep. For now the salvation is nearer to
 12 us than when we believed. The night has advanced : but the

4. God's servant, Θεοῦ διάκονος, a term used of all in Christ's church, from Apostles to Phœbe. Jesus even used it of Himself. The two orders are elder and younger, πρεσβύτεροι and νεώτεροι ; and ἐπίσκοποι, after a time. See Clement's letter to the Corinthian church, in which I think he secretly draws it towards episcopacy.

6. public servants, λειτουργοί. 'Liturgy' was at first used of any form of public worship, not of the Lord's Supper in particular.

7. custom, τὸ τέλος.

8. Love is the one duty which we must always be paying and always owe.

9. Exodus xx.

9, 10. When Jesus said that love to man was the second of the two great commandments, he indicated that all the duties of the second table are nothing more or less than ramifications of it : therefore ἀγάπη, the love of which Paul speaks, is the pleroma, the full complement of them all.

11. It does not seem unlikely that Paul is alluding to the coming destruction of Jerusalem, and with it of the headship of the Western Sanhedrim established there. This would be a deliverance to the Christians in the city and in the region all around it, and through all the western region.

12. The night of Jewish ruin had reached a terrible state. But the

day hath drawn near. Let us put aside therefore the works of
 13 the darkness, and put on the armour of the light. As in (the) day
 let us walk becomingly, not (in) revellings and drunkennesses,
 14 not (in) beds and wantonnesses, not (in) strife and envy. But
 put on you the Lord Jesus Christ, and do not take forethought
 of the flesh for yourselves to (fulfil its) desires.

14 Him that is weak in the faith take to you, not unto discri-
 2 minations of discussions. For one indeed hath faith to eat all
 3 things, but he that is weak eateth vegetables. Let him that
 eateth not count him as nothing that doth not eat: and let him
 that doth not eat not judge him that eateth; for God took him
 4 to Him. Who art thou that judgest another man's servant?
 5 To his own master he standeth or falleth. But he shall be set
 up: for God is powerful to set him up. One man indeed dis-
 tinguisheth day beyond day: but another distinguisheth every
 day. Let each be fully persuaded in his own understanding.
 6 He that mindeth the day, mindeth (it) to the Lord, and he that
 mindeth not the day, to the Lord he mindeth (it) not. He that
 eateth, eateth to the Lord, for he giveth thanks to the Lord;
 and he that doth not eat, to the Lord doth not eat, and giveth

Christians' day of freedom was in more than an advanced condition. It was evidently near to the dawn.

12, 14. So adorn Christianity by all good conduct, as to win if possible the favour of the great majority of the Roman people, and to win not a few converts. This is better than planning in all things to have the utmost possible amount of sensual pleasures, as you see most of the heathen and many Jews doing.

14. 1-3. Keep the ignorant from meddling with hard questions of Judaic origin. As to your food, just follow what you are convinced is right. If you are not clear, leave it alone till you are. Do not despise the scrupulous, and do not judge them that are satisfied in such points and are free. God is their Judge and Master. Leave them to Him.

5. Since this language does not necessarily touch the question of keeping one day in seven holy, one would not dream that Paul meant to make that an open question, which all Jews held as a matter of course, and the Pharisees with an excess of minute restriction. Any other points, such as the Jewish feasts and fasts, may be the things referred to, or even whether their Sabbath should be on the first day, or the seventh, or on both.

6. There was still a scruple about eating meats unclean under the law; which fell down at last (as far as the Apostles' authority went, at least for the nations) to the not eating of things killed by strangling, as birds are killed by us.

7 thanks to God. For none of us liveth to himself and none
 8 dieth to himself. For if either we may live, we are living to
 the Lord, or if we may die, we are dying to the Lord. If
 either therefore we may live or may die, we are the Lord's.
 9 For unto this end Christ both died and arose and lived again,
 10 that he may be Lord of both dead and living. But why dost
 thou judge thy brother? or why dost thou set at naught thy
 11 brother? For we must all come near to the judgment-seat of
 God. For it has been written, "I live, saith Jehovah, every
 "knee shall bend to me, and every tongue shall confess to God."
 12 Then each of us therefore will give account concerning himself
 13 to God. No longer therefore let us judge one another: but
 rather judge this, not to lay an offence or stumblingblock for
 14 his brother. I know and have been persuaded in the Lord
 Jesus, that nothing is unclean through itself: except that
 to him that reckoneth anything unclean, to that man it is un-
 15 clean. But if on account of thy food thy brother is grieved,
 thou art no longer walking according to love. Do not destroy
 16 by thy food him on behalf of whom Christ died. Let not your
 17 good be ill spoken of. For the kingdom of God is not food and
 drink, but righteousness and peace and joy in the Holy Spirit.
 18 For he that in these things is serving Christ is well pleasing to
 19 God and approved by men. Then let us therefore pursue after
 the things for peace, and the things of edification to one another.

10. But they are not to be hard on the judgments that others form for themselves; but, as far as may be, to leave every man's own conscience to the day when it will be seen who was right and who was wrong in such questions. A difficult crisis when the old law was dying, but was not yet rooted out.

11. Isaiah xlv. 23.

13. In one thing they could not be wrong, viz. in avoiding the doing of what would tempt others to do what they thought wrong or doubtful.

14. For to a man that thinks it wrong, it is wrong to do it.

15. How shocking just for such a thing as this to induce a brother to violate his conscience.

16. It is not enough that your conduct is good in itself; if it can be quoted to make others sin.

18. in these things, in the fruits of the Spirit just mentioned, not simply in the points of unclean meats: except as far as the higher and spiritual principles dictate consideration for others at this difficult period.

20 Do not for the sake of food bring to ruin the work of God. All things indeed are clean, but it is evil to the man that is eating
 21 with offence. It is good not to eat flesh nor to drink wine, nor (a thing) by which thy brother is offended or made to stumble
 22 or is weak. Thou hast faith. Have it to thyself before God. Happy is he that doth not judge himself in that which he
 23 approveth. But he that doubteth, hath been condemned, if he eat, because it (cometh) not out of faith: but everything that (cometh) not out of faith is sin.

15 But we that are powerful ought to carry the infirmities of
 2 the powerless, and not to please ourselves. For let each of you
 3 please his neighbour unto that which is good for edifying. For the Christ also did not please Himself; but, as it has been written, "The reproaches of them that were reproaching Thee
 4 "fell upon Me." For, whatsoever things were written before, were written before unto our instruction, that through our endurance and the comfort of the Scriptures we may have the
 5 hope. But may the God of the endurance and of the comfort give to you to be likeminded among one another according to
 6 Christ Jesus; that ye may with one accord in one mouth glorify
 7 the God and Father of our Lord Jesus Christ. Wherefore take

20. All meat is no doubt free to a Christian, e. g. the flesh of swine; but would you set it on table in your house when a friend, not yet free in conscience from scruples about the doing away of the law, was coming to eat with you? For might he not be ashamed of his scruples before you and your friends, and so be made to partake of what he thought it wrong to eat? He certainly would sin if he gave way. Would not you be guilty of having led him into sin? Paul clearly does not mean that a Christian who is clear that he may eat meat that was unclean under the law, ought to give it up at all times on account of his brother's scruples, when that brother is not there to be tempted. If it were so, then for the sake of the vegetarian, verse 2, all people ought to give up the use of meat; and for the sake of others none ought to take any wine as an article of diet. See 1 Tim. v. 23, which some clergymen as well as Timothy suffer for not obeying.

15. 1, 3. Psalm lxix. 9. These verses seem to belong to chapter xiv. The consummation of this teaching, that men of firm decision should consider those of weaker character, is found in Christ's endurance of reproaches. So the men of strong judgment must not be irritated at what the weak say against them. Ye must not be disunited, but be one in heart.

4, 7. The Holy Scriptures (i. e. the O. T.) belong to you both, and will in

to you one another as Christ also took us to Him unto God's
 8 glory. But I say that Jesus Christ has become a servant of cir-
 cumcision on behalf of God's truth unto the confirming of the
 9 promises of the fathers; but that the nations may glorify God
 for mercy, as it has been written, "On account of this I will
 "confess Thee among (the) nations and will sing to Thy name."
 10 And again He saith, "Be glad (ye) nations with His people."
 11 And again, "Praise Jehovah all the nations and praise Him all
 12 "the peoples." And again Isaiah saith, "There shall be the root
 "of Jesse, and he that riseth up to rule over nations, and in Him
 13 "shall nations hope." But may the God of hope fill you with
 all joy and peace in believing, unto your abounding in the hope
 by power of (the) Holy Spirit.
 14 But I have been persuaded, I also myself, concerning you, that
 ye are yourselves also full of goodness, filled with all knowledge,
 15 powerful also to admonish one another. But I wrote more
 daringly to you, brethren, in part, as putting you in remem-
 brance, on account of the grace that was given to me by God,
 16 unto my being Jesus Christ's minister in public service unto the

time build both up into one judgment, verses 5, 6. Therefore take up an united front, verse 7.

8. Jesus is not opposed to the O. T. He came to confirm all the old promises, and by building the Gentile church on those foundations, to throw honour on circumcision itself in its day. But be not mistaken. The church of Christ is to receive an abundant Gentile infusion, and they are to join it, not as Jewish proselytes, but as free and intelligent Christians; and with them the Jews and proselytes must coalesce—the nations 'with His people,' and the songs of glory to God for His mercy to the world shall everywhere be heard, verse 9.

9. Psalm xviii. 49.

10. Deut. xxxii. 43.

12, 13. There will be one universal church, and Christ the son of Jesse over all, with an abundant outpouring of the Holy Ghost. Isaiah xi. 1-10.

14. I look on you, Romans, as advanced in knowledge, and containing some that are able to teach others all this.

15. I the more do this, because Rome is the head of the Gentile nations, to whom I am sent.

16. minister in public service, *λειτουργός*. Is not the offering of the Gentiles the same thing, viz. the continual worship of the Christian Gentile churches? performing the sacred offices of the Gospel, *ἱεουργοῦντα τὸ εὐαγγέλιον*. The word *ἱεουργεῖν* is not derived from *ἱερεὺς*, 'a priest,' but from

nations, performing the sacred offices of the Gospel, that the offering of the nations may become acceptable, having been sanctified in the Holy Spirit. I have therefore a boasting in Christ Jesus in the things toward God. For I will not dare to tell any of the things which Christ did not work out through me unto the nations' obedience by word and act, in the power of signs and prodigies in (the) Spirit of God's power; so that I, from Jerusalem, and in a circle unto Illyricum fulfilled (the preaching of) the Gospel of Christ: but in this way (was I) ambitious so to preach the Gospel, not where Christ was named, that I may not build on another man's foundation: but on the contrary as it has been written, "They, to whom it was not declared concerning Him, shall see: and they that have not heard shall understand." Wherefore I was also hindered much from coming to you. But now, having no more place in these countries, yet having a longing for you, to come to you, many years since, however I may journey unto Spain, I will come to you. For I hope, as I journey through to see you, and by you to be sent forward there, if I be in part first satisfied with (seeing) you. But now I am journeying to Jerusalem, ministering to the saints. For Macedonia and Achaia were well pleased to make some contribution unto the poor of the saints in Jerusalem. For they were well pleased; and they are their debtors. For if the nations shared in their spiritual things, they owe to them

ιερός, 'sacred.' Consequently its legitimate meaning is 'to perform the sacred offices,' τὰ ἱερά ἐργάζεσθαι: of which Paul, with others, is the officiating minister, *λειτουργός*. Even *ιερεύς* did not originally and of itself mean 'a sacrifice.'

19. Paul has added Illyria on the west to Macedonia on the east; and it is now time to plant the Gospel still further west, even in the Hesperia, Italy.

21. Isaiah lii. 15.

22. I have been much delayed about Ephesus, so important for the east, and in establishing truth in Corinth, the great emporium of the Mediterranean sea.

24. And now I hope to visit you on my way to Spain.

25. But I must needs go first to Jerusalem with the collections from the northern and southern churches of Greece.

27. I regard this gift as a most reasonable return for the Gospel, which has gone forth from Jerusalem to Greece.

28 also to perform public service in carnal things. When I therefore have accomplished this and sealed to them this fruit I will come away through you into Spain. But I know that, when I come to you, I shall come in the fulness of the blessing of the Gospel of Christ. But I exhort you, brethren, through our Lord Jesus Christ and through the love of the Spirit, that ye strive together with me in your prayers in my behalf toward God, that I may be delivered from them that do not believe in Judæa, and that my service that (I bring) unto Jerusalem may become acceptable to the saints, that I may come in joy to you through God's will, and may be refreshed together with you. But the God of peace be with you all. Amen.

16 But I commend to you Phœbe our sister, being a servant of the church that is in Cenchreæ, that ye may receive her in (the) Lord in a manner worthy of the saints, and may stand by her in whatsoever thing she may need you. For she became herself also a helper of many and of me myself. Salute Priscilla and Aquila, my fellow-labourers in Christ Jesus, such as in behalf of my life put in danger their own neck; to whom not I only give thanks, but all the churches of the nations, and the church

28. After finishing this office my mind is to come to you without further delay, that Rome may send me on to Spain. But why is Gaul not mentioned? What has drawn Paul's eye to the end of the west? τὸ τέρμα τῆς δύσεως.

30-33. Paul looks forward to his coming journey to Jerusalem with apprehension, and asks the Roman Christians to pray that his after journey to them may be expedited. He was not by the Spirit informed of his own imprisonment in Cæsarea for two years. It was not till he had reached Jerusalem and seen the storm of opposition to him in the trial there before Ananias, that God consoled him by assuring him that he would live through all to pay his visit to Rome. See Acts xxiii. 11.

§ 11. Salutations.

16. 1, 2. Two verses full of gratitude to Phœbe. Meyer refers to Pliny's Letter X. regarding the ministers called afterwards deaconesses, i. e. women who attended to the poor. *helper*, *προστάτης*, is almost defender, a person of influence.

3. Priscilla, diminutive of *prisca*, 'ancient,' and Ἀκύλας, Greek for Aquila, 'an eagle,' are both Roman names. So are Junias, Amplias, Urbanus, Rufus. Six names out of twenty-six in all named to be saluted are Roman; whereas nineteen, including Julia, derived from Ἰουλος, are Greek; which agrees with the current saying that at this time the Greek language was more spoken at Rome (at least by the educated) than Roman. See Horace, Juvenal, etc.

that is in their house. Salute Epænetus, my beloved, who is the
 6 firstfruits of Achaia unto Christ. Salute Mariam, who toiled
 7 much for us. Salute Andronicus and Junias, my kinsmen and
 fellow-captives, such as are of note among the apostles, who have
 8 also been in Christ before me. Salute Amplias, my beloved in
 9 (the) Lord. Salute Urbanus, my fellow-labourer, and Stachys,
 10 my beloved. Salute Apelles, the approved in Christ. Salute
 11 those that are of the family of Aristobulus. Salute Herodion my
 kinsman. Salute them that are of the family of Narcissus that
 12 are in the Lord. Salute Tryphena and Tryphosa, that toil in the
 Lord. Salute Persis the beloved, such as toiled much in (the)
 13 Lord. Salute Rufus the chosen in (the) Lord, and his mother
 14 and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas,
 15 Hermes, and the brethren that are with them. Salute Phi-
 lologus and Julia, Nereus and his sister, and Olympas, and all
 16 the saints that are with them. Salute one another with a holy
 17 kiss. All the churches of Christ salute you. But I exhort you,
 brethren, to look unto them that (make) the divisions and the
 stumblingblocks contrary to the doctrine which ye learned, and
 18 turn out of the way of them. For they that are such are not
 bondservants to the Lord Jesus Christ, but to their own belly;
 and through their kind speech and blessing utterly deceive the

6. Mary, *Μαριάμ*, the Greek for Miriam. This is the only person with a Hebrew name out of all those whom Paul salutes. Yet Paul found many Jews at Rome, Acts xxviii. This seems as if the Roman church was not founded by a Jew, or by any one who represented the kind of Christian Jewish teaching then prevailing in Jerusalem, and under the rule of James, Peter, and John. It is more likely that the founders were connected with the movement from Antioch, whose mark was almost entire freedom from Judaism. Also, this would account for part of Paul's eager desire to go to Rome; which he would hardly have felt to be quite in order if the church at Rome had been founded by emissaries from the church at Jerusalem.

12. the beloved. Out of delicate respect he does not write *τὴν ἀγαπητὴν μου*, but omits *μου*. Meyer discerned this.

14. Hermas: not the author of the Shepherd of Hermas, who is of the next century, though early in it.

17. contrary to the doctrine is so placed that it may belong to the divisions and to the stumblingblocks, or only to the latter.

18. are bondservants to, *δουλεύουσιν*. blessing, *εὐλογία*, sometimes 'fair speech.' innocent, *ἀκάκων*, free from evil.

19 hearts of the innocent. For your obedience went forth unto all.

But I will that ye be wise indeed unto the good, but unalloyed
 20 unto the evil. But the God of peace will bruise Satan under
 your feet soon. The grace of our Lord Jesus Christ be with
 21 you. There salute you Timothy my fellow-worker, and Lucius
 22 and Jason and Sosipater, my kinsmen. I salute you, Tertius,
 23 that wrote this epistle in the Lord. Gaius the host of me, and
 of the whole church, saluteth you. Erastus saluteth you, the
 24 steward of the city, and Quartus the brother. The grace of our
 Lord Jesus Christ be with you all. Amen.

25 But to Him that is able to establish you according to my
 Gospel and to the proclamation of Jesus Christ, according to (the)
 revelation of a mystery that has been (kept) in silence for the
 26 times of the age, but was manifested now, and by prophetic
 Scriptures according to the eternal God's command was made
 27 known, unto obedience of faith to all nations, to God alone wise
 through Jesus Christ be the glory unto the ages. Amen.

19. unalloyed, ἀκέραιος, unadulterated, unmingled, i. e. knowing little about the minutiae of evil.

21. Timothy, not mentioned in the first verse of the epistle. Lucius, not Luke, which is Λουκάς. Lucas is from Lucanus.

23. steward, οἰκονόμος, called also chamberlain.

25. proclamation, κήρυγμα, as by a herald offering peace. Once a mystery, now manifest; Greek word is from μύω, 'shut.' Also an allegory, or even a sacrament, as it has a sign.

26. by prophetic Scriptures, διὰ γραφῶν προφητικῶν, perhaps in allusion to the quotations from the books of the O. T. by our Lord and His Apostles; or it may mean compilations of facts for public instruction according to the second sense of the word 'prophetic,' such as those to which Luke alludes in the beginning of his Gospel.

27. to whom, φ̄. Some MSS. omit this, and thus make a complete sentence. An incomplete sentence like this, one would not desire to see at the close of this most powerful and finished epistle. It would be a very different thing were it even a pendent nominative. The MSS. must be fully consulted and considered. We want a good text.

